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HISTORY

OF

Coffee Creek Baptist Association,

(SOUTHERN INDIANA):

AN ACCOUNT OF

PRESENT CHURCHES,

AND

BIOGRAPHICAL SKETCHES OF ITS MINISTERS.

BY

J. C. TIBBETS.

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RESPECTFULLY DEDICATED TO

REV. ALLEN HILL,

A FRIEND AND FORMER PASTOR.

THE AUTHOR.

PREFACE.

IN compiling this work the author has endeavored, as far as possible, to give an accurate history, not only of the organization and progress of the Association, but of its churches and ministers. The imperfect manner in which many of the church records have been kept, particularly in early times, has rendered the task difficult. Those early records are in some cases lost. At best they are fragmentary, and many items, which would now be of great interest, are omitted. Such being the case, the dates given in a few of the early pastorates may not be exact. While it is not claimed, therefore, that the work is entirely free from error, in this respect, it is believed to be as nearly so as possible.

But still more difficult has been the task of collecting a true history of some of the early ministers. As far as known, not one of these kept a diary, or left any account of his ministerial labors, or early history. In some cases, no traces even of their families have been found. In these cases the author has availed himself not only of church records and associational minutes, but of the memories of early settlers yet living.

Personal interviews with many of these pioneer settlers, in different neighborhoods, have been held; or, where this was not practicable, correspondence has been resorted to.

Many have been found who were well acquainted with those early preachers, and knew much of their pastoral work and worth, but could not tell definitely anything of their early histories, or when they left the Association, either by death or removal; consequently the dates, in a few cases, are only approximately given.

Several names of those who have aided in giving valuable information, are inserted in the body of the work, to whom the author tenders sincere thanks. For similar favors he is also indebted to Hon. Smith Vawter, late of Vernon, deceased; to Rev. John Stott, North Vernon; Rev. Wm. B. Lewis, Cana; Rev. W. Y. Monroe, North Madison; Judge D. M. Hill, Paris, and others.

In addition to the above sources of information, a residence of forty-four years within the bounds of the Association, and a personal acquaintance with most of the ministers who have labored here at any time during that period, justify the author, as he believes, in claiming this to be, with the exceptions named, an "authentic history."

J. C. TIBBETS.

PARIS, IND., *June, 1883.*

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COFFEE CREEK ASSOCIATION.

PART I.

CHAPTER I.

Description of Country when first Settled.

COFFEE CREEK ASSOCIATION, at the present time, is composed of seventeen churches, embracing the western part of Jefferson County, the southern part of Jennings, and the eastern part of Scott, in Indiana, and covers an area of about 350 square miles. The few persons now living, who were here prior to the organization of the Association, in 1827, know what the condition of Southern Indiana was at that time better than it can be told them; but for the younger portion of the present generation it may be well to briefly outline the general appearance and situation of the country, the character of the pioneer immigrants, and the trials and hardships and dangers encountered by them in those early days.

The State of Virginia, which claimed the whole territory north of the Ohio River and east of the Mississippi, confirmed, in 1783, the bargain made by Gov. Henry, of Virginia, with Gen. George Rogers Clark, granting to him, and to his followers, 149,000 acres of land, in compensation for military services rendered in the successful campaign of 1778-79. This grant, located in what was then Illinois County (now Clark), was deeded by the Continental Congress to Gen. Clark in 1786—Virginia having previously ceded the whole territory to the general government—and was the first point settled in Southern Indiana.

In 1787, Congress, in session at Philadelphia, organized this extensive scope of country into the Northwest Territory, and enacted necessary laws to govern in its settlement.

Prior to the ordinance of 1787, a few families had located at the head of the falls of the Ohio River, at a place they named Clarksville (now Jeffersonville). Aside from this, not a trace of the white man could be seen in all this region, except, perhaps, at a few trading points established by the French in the vicinity of the great lakes on the north; a small French settlement at Kaskaskia, Illinois, and a similar one on the east bank of the Wabash River, at Vincennes.

The whole of this vast territory, embracing more than one hundred million acres of fertile lands, was in the undisputed possession of the Indians, who made every possible exertion to prevent the encroachments of the whites.

The reports carried back to the States by the few exploring parties which had been out, of the remarkable productiveness of the soil, the salubrity of the climate, and the wonderful beauty and grandeur of the scenery, induced immigration. In a few years thousands of hardy pioneers were locating homes in the new country. They were met and opposed by the natives at every point, but the indomitable will and perseverance of the whites enabled them to drive the red men back, step by step, and finally force them west of the Mississippi. This result, however, was attained only after years of deadly struggle, and a great sacrifice of life; and it was not until after the battle of the Thames, October 5, 1813, when the British and Indians, under the command of Gen. Proctor and the renowned chieftain, Tecumseh, were totally defeated by the American troops, under Gen. Harrison, that any degree of security could be felt by the settlers.

It is not the present intention, however, to write a history of the Northwest Territory, but

to briefly sketch the settlement and development of that small portion of it embraced in the bounds, and immediate vicinity, of Coffee Creek Association, with particular reference to the progress of the Baptist denomination.

Between the years 1790 and 1795, a few settlements were made along the northwest bank of the Ohio River, above Clarksville. These gradually increased from year to year, but it was not until about the time of the organization of a separate territorial government for Indiana, in 1809, that any considerable number of these were extended into the interior. This act greatly stimulated immigration, and several of the States, particularly Kentucky, North Carolina and Virginia, soon furnished recruits to come over and take possession of the land.

In that year (1809) a few families from North Carolina and Kentucky settled about ten miles north from the Ohio River, and about the same distance west from where now is the city of Madison, on White River. In 1810 a single family from Virginia (Solomon Deputy) located on Coffee Creek, in the southern part of Jennings County. About the same time a small settlement was made on Lewis' Creek, Jefferson County, some four or five miles south from Coffee Creek; and a little later, a company from

Kentucky, attracted by the fertile valley of the Muscatatack, where Vernon now stands, made that point their future home. Other families came in from time to time, selecting lands, and thus settlements were made through the wilderness, generally from three to five, often from ten to twelve miles distant from each other. The ratio of increase advanced each year, and, after the battle of the Thames, before mentioned, so rapidly was the country developed, that, in 1816, Indiana was admitted a State into the Union.

At the time of the first settlements, this whole section of country was a dense, unbroken forest. Hill and valley, high land and low, were alike covered with a heavy growth of timber. Not a tree had been cut down; not a road opened; not even a foot-path marked out, except the Indian trails leading from the Ohio River back to their villages on the Wabash and other streams.

CHAPTER II.

Early Settlers—their Labors and Rewards.

As a general rule, the early settlers were honest, industrious, frugal, hardy and courageous men and women. With but little, if any, education; without culture or polish; in many cases rude of speech and rough in appearance, they were, nevertheless, kind-hearted and benevolent, and ready at all times to assist those in need. So noted was their hospitality, that the remark, "The string of the latch always hangs outside the door," justly became a proverb. And not only were they kind, and humane, and hospitable, but very many of them were truly pious. They had given their hearts to the Savior; were humble, devoted Christians; and when they came to the new country brought their religion with them, and the voice of praise and prayer ascended nightly from their humble homes. Quite a number of these immigrants had been enured to frontier life before leaving the States, and this experience was of great advantage in fitting them for the many toils and hardships

incident to the pioneer. These were, indeed, almost innumerable.

The first thing to be done, after selecting the land, was to clear off a small space and erect a cabin. This was made of small trees, cut into logs about eighteen feet long, placed across each other and notched together at the ends, making a room about sixteen feet square. Sometimes the building was larger—often less. Into this moved the whole family, with their household effects; cooking, eating and sleeping in the same room. Not a plank could be had for doors or floors; not a pane of glass; not a nail. Even the roof was made of split boards and weighted down with poles. With a quilt hung up at the entrance to serve as a door; with the bare ground for a floor; and with an opening in the roof for the egress of smoke, to answer for a chimney, the building was complete; until the approach of winter made it necessary to fill the interstices between the logs with strips of wood and cover them with clay mortar.

As a protection against attacks of hostile Indians, as soon as possible, large log forts, block-houses and stockades were erected at central points, into which, when an alarm was given, the settlers from many miles distant repaired, taking with them their stock and household

goods, as much as possible. Here they remained until it was considered safe to return to their cabins. At such times, when it was necessary to labor outside of the enclosure, part of the men stood guard while others worked; and even at their homes, when cutting down timber or cultivating the ground, it was common to have the trusty rifle strapped across the back, or standing where it could be reached at a moment's notice.

To prepare for the first crop, the trees were felled in piles or windrows, as much as possible, and planting done between the trunks by lifting the soil with a hoe and depositing the seed. The cultivation was also with the hoe, as the great quantity of green roots rendered the use of the plow impossible. When the corn was matured it was converted into meal, either by being beaten in a wooden mortar, or ground in a hand-mill. This was the supply for bread—the rifle furnished the meat. Salt, and a few other necessities, could be had at the Ohio River and carried to the settlements on horse-back—the only mode of conveyance.

Living thus, surrounded by dense forests, in which were bears, wolves, panthers, and other wild animals in abundance, and through which the more dreaded red men often passed; without

mills, without stores, without mail facilities ; without schools, or churches, or other advance works of civilization ; with neighbors three or four miles distant, and no way of visiting these but by traveling a-foot or on horseback, guided only by blazed trails made by cutting a small piece of bark from the sides of the trees ; with no one near to assist in time of sickness ; being in a measure cut off from intercourse with their fellow-men, their lives were truly lonely and full of peril. But they bore all these privations with cheerfulness ; they were working with a purpose. Not only were they preparing for themselves and their children permanent and valuable homes, but were helping to develop this vast territory, and lay a solid foundation for our grand moral, intellectual and Christian commonwealth.

CHAPTER III.

The Pioneer Preacher.

THE first of these were Baptist ministers from Kentucky, who, with true missionary zeal and promptitude, came to look after the spiritual needs of the settlers. They traveled from neighborhood to neighborhood, having religious conversation and prayer with the "new-comers," and preaching in their cabins when thought advisable. Some of the early settlers were Baptists, and these were organized into churches as soon as practicable. As early as 1798, Elder Isaac Edwards, of Kentucky, constituted a Baptist Church on Owen's Creek, near the Ohio River, in what is now Clark County. There were only four members—two men and their wives, viz.: John Fislar, Sophia Fislar, John Pettet, Catharine Pettet. This was the first church in Indiana. The name was soon changed to "Silver Creek," and subsequently to "Charlestown," by which it is still designated.

Other Baptist ministers from Kentucky came over and labored as missionaries, and soon some

of these, with others from adjacent States, located permanently, and were joyfully welcomed. Soon, too, the ministry was re-enforced by men raised to the work on our own soil. In 1802, James Abbot was ordained at Silver Creek, and other ordinations followed from time to time at different points, so that earnest workers for the Master kept even pace with the development of the country.

These pioneer preachers were poor men, and, though compelled to labor with their hands to support their families and open up farms, yet found time to travel long journeys and preach in destitute neighborhoods; to constitute churches; to baptize believers; to visit the sick; to attend funerals; to encourage and cheer the despondent, and in every way minister to the needs of the people as only a beloved preacher of the gospel can. And this they did without desire or expectation of earthly reward. They sought to glorify the Master by comforting his children and pointing sinners to the cross, and in these labors were greatly blessed and encouraged.

When a new settlement was made it was soon visited by some of these missionary workers, who would call upon each family, and before leaving, if desired (and it is believed this was universally the case), would make an appoint-

ment for another visit. Churches were constituted wherever a few "believers" were found; sometimes, as before related, with but four members—often with not more than six or eight—and, feeble as were such little bands, they immediately arranged for regular meetings. The pastoral care of the new churches devolved upon the missionary, yet he continued to seek out new fields, and thus the work grew upon his hands. Most of the early churches in Southern Indiana (Baptist and Methodist—probably others) grew from such small beginnings.

A noticeable fact in regard to those old fathers is that, while their long journeys were made on horseback through dense forests without roads—often in very inclement weather, with many large and rapid streams to cross, and many perils and discouragements to contend with—yet they rarely failed to meet their engagements. Noticeable, also, is the fact that they rarely failed to find a good congregation. Men, women and children, from settlements many miles distant, would be present as attentive listeners.

Many of the early preachers were men of marked ability; men peculiarly fitted for the work before them; men whose minds seemed to grasp the possibilities of the future of this country and to realize the importance of laying a foundation

of correct moral and Christian principles; men who were willing to hazard their lives, and to endure the hardships and toils and self-denials inseparably connected with frontier life if, by so doing, they might win souls to Christ. With but very limited education; without religious books or papers, or helps of any kind save the Bible; seldom even having the privilege of hearing a sermon from their brethren in the ministry, they were, nevertheless, able preachers. Their text-book was the Bible—their theme, Christ crucified. Realizing their own ignorance, they went to the All-wise for guidance; feeling their weakness, they trusted to the out-stretched Arm for strength. At all times and under all circumstances that simple, child-like faith and trust in the Savior was exhibited that is born only of the Spirit of God. Their sermons were necessarily original. Their figures and illustrations were drawn from subjects familiar to their auditors, and presented in language easily understood by all. Particularly were they powerful in prayer and exhortation, and not unfrequently every face in the congregation would be bathed in tears. Hence their influence for good was very great, and the love and esteem, and veneration even, accorded to them, was truly wonderful.

Perhaps no body of men ever more literally obeyed the injunction of the Apostle (Rom. xii., 10-13, N. V.): "In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality."

And these remarks are applicable not only to our Baptist fathers, but to those of other denominations as well. They were true men—true to the Master, true to the needy by whom they were surrounded, true to their convictions of duty—a noble, consecrated band, who cheerfully did the work allotted to them, and did it as no other class of men could; and, having "laid a foundation" "according to the grace of God" given unto them, joyfully put aside their armor and passed to their reward.

CHAPTER IV.

Faith and Polity of Early Churches.

THE first Baptist churches adopted what was called the "Philadelphia Confession of Faith." This "Confession," or Christian Belief, may be concisely stated as follows :

They believed in one only living and true God, JEHOVAH, the Maker and Supreme Ruler of heaven and earth, revealed under the personal and relative distinctions of Father, Son and Spirit; that man, by voluntary transgression, is under just condemnation to eternal ruin; that, through the mediatorial offices of the Son, the way of life and salvation is made possible; that salvation is wholly of grace, and is freely bestowed upon all who truly believe and accept Christ; that it is the immediate duty of all to render willing obedience to the requirements of the gospel, and that nothing prevents the salvation of the vilest sinner but his voluntary refusal to submit to the Lord Jesus Christ; that such refusal will separate the wicked from the righteous throughout eternity; that infants and im-

beciles, though not capable of embracing Christ through faith, yet having never voluntarily transgressed, are subjects of grace, and are freely saved through the atonement. They believed the Scriptures of the Old and New Testament to be of Divine appointment, and the only rule of faith and practice for God's people; that Baptism and the Lord's Supper are ordinances established by the Savior; that Baptism is the immersion of a believer in water, and is a symbol of the burial and resurrection of Christ; that "communion" is a memorial of the broken body and shed blood of the Redeemer, to be partaken of by his disciples only.

The visible, Gospel Church they believed to be a company of baptized believers, united in holy covenant for the express purpose of observing the teachings and executing the will of the Savior. Of necessity, such a body must be *fitly framed together*, and "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." To be fitly framed implied that the material should be fully prepared before being placed in the "Temple of the Lord," and this preparation consisted in being "born again," "born of the Spirit," "sanctified in Christ Jesus." Hence such as are capable of exercising belief, having "repent-

ance toward God and faith toward our Lord Jesus Christ," and such only, are properly prepared to be joined into the frame-work of this building—the *Church of Christ*.

The recognized officers of the Church were Bishops, or Pastors, and Deacons. Pastors were called Elders, and their duties were to publicly preach the gospel and visit from house to house; to labor for the spiritual welfare and growth of the Church; to administer the ordinances of baptism and communion, and to point sinners to the cross. The Deacons assisted the Pastor in looking after the welfare of the Church; had particular oversight of the poor, and made necessary arrangements for and assisted in the administration of the ordinances.

The business meetings of the Church were always opened by the reading of Scripture, praise and prayer. The perfect equality of the membership was recognized, and each one not only had the privilege of voting, but was urged to do so. A clear majority, after a full understanding of the case in hand, decided all matters before the Church, except the reception of members, which must be by unanimity. Believing regeneration an essential prerequisite to membership, a careful examination of candidates was always instituted, who, if approved, were welcomed

to all the privileges of the Church as soon as baptized.

It was considered the duty as well as privilege of the Church to seek out and encourage those possessing ministerial "gifts." When satisfied that a brother was endowed with such gifts, liberty was granted him to preach in the bounds of the Church. This liberty would subsequently be extended to other neighborhoods, and, if his efforts proved satisfactory, he was licensed to preach the gospel "wherever God, in his providence, might cast his lot." When fully satisfied of his fitness for ministerial work, application was made to sister churches to send messengers to unite with the church where the candidate held membership in examining him in regard to his views of Bible doctrine, call to the ministry, fitness for pastoral duties, etc., and, if approved, he was "fully set apart, by the solemn service of prayer and imposition of hands, to the responsible work of the gospel ministry."

The following is a copy of the credentials of one of the early preachers, the names and date being omitted:

CERTIFICATE OF ORDINATION.

To all whom it may concern:

This is to certify that Brother is licensed to sing praise, exhort and preach the

gospel, and administer all the ordinances of the Baptist Church of Christ, wherever God in his providence may cast his lot. Done by order of the Church, Council and presbytery at..... Church.

Given under our hands this day of August, 18.....

.....*Moderator.*

.....*Clerk.*

Church discipline was considered a very important part of Christian duty, and one not to be neglected, though sometimes it might involve very severe personal trials. The welfare of the Church, the responsibility to the surrounding community, the honoring of the Master, and the spiritual growth of the membership required that they should watch over each other in love, give counsel and advice to the inexperienced, check any little improprieties of the thoughtless, admonish those who were going astray, and, if need be, to deal honestly and firmly with such as were necessarily brought before the church.

The watch-care exercised was most commendable. Continued absence from regular meetings, attendance at balls or other demoralizing places of amusement, indulging to excess in the use of spirituous liquors, using profane language, talking disrespectfully about their brethren and sisters in the church, performing unnecessary labor on

the Sabbath, equivocating, or overreaching, or taking advantage in a trade, or other improper conduct, were considered acts requiring investigation. Members who had been guilty of such acts coming before the church, and in penitence making a full confession, were admonished to duty and forgiven; otherwise they were excluded.

Church Independence was always strenuously maintained, but with this independence was also acknowledged Church Responsibility, and they were ever ready to unite with sister churches in any work they deemed calculated to advance the Redeemer's kingdom. Hence, as soon as enough churches were constituted in the new Territory to justify in so doing, an association was organized, and churches since constituted have united in forming other associations as often as practicable. When united with such body, the church meets with it by letter and messenger at each anniversary, taking an active interest in all the proceedings, and, as often as is deemed advisable, requests the privilege of entertaining the Association at its next session. Such, in brief, were the faith and practice of the early churches.

CHAPTER V.

Associational Organizations.

As before stated, the first church in Indiana was constituted in Clark County, in 1798. A few years later, church organizations began to be formed in the extreme southeastern part, along the Ohio State line, and also in the west along the Wabash. In the last-named section, four churches, in 1808, organized an Association called Wabash District, and in the former, nine churches—some of these in Ohio—with 380 members, formed the Whitewater Association, in 1809.

The feeble beginning in Clark County was soon followed by others. For several years church organizations in this section were confined to settlements contiguous to the Ohio River, and united with Baptist Associations in Kentucky. In 1812, however, the number had so far increased that it was deemed advisable to form an Association on the Indiana side. Accordingly, on Friday before the fourth Lord's Day in July of the same year, messengers from

Mount Pleasant, Crooked Creek, Indian Creek, Buck Creek, Fourteen-mile Creek, Upper Blue River, Lower Blue River and Knob Creek convened with the Silver Creek Church and organized the Silver Creek Association. This was the third organization, and contained nine churches, with 270 members, and four ordained ministers. Other churches were constituted and united with the Association, until some four or five counties were embraced in its bounds.

In 1816 a division was made, fourteen churches on the west being dismissed to form Blue River Association, leaving but eleven in the parent organization; but prosperity still attended her, many churches on the north and east being constituted and admitted to fellowship.

The fourth Saturday in August, 1826, Silver Creek Association met at New Washington, in Clark County. At that time there were twenty-eight churches enrolled on her Minutes, covering so large an extent of territory as to make it very inconvenient for all to attend, consequently a proposition was made to again divide; whereupon Absalom Littell, Isaac Warrell, Wm. Vawter, Thomas Hill, Jr., and Jacob S. Ryker were appointed a committee on division. This committee on Monday morning submitted the following report:

“Your committee, after a careful investigation of the subject, deems it advisable to divide the Association, and would respectfully recommend the following line, viz: Beginning at Elizabeth Church; thence to Saluda; thence to Scaffold Lick; thence to Brownstown; the churches on the line to continue in the old or join the new, as they may think best.”

This report was approved, and the Association voted to divide on the line named; the churches on the north to form a new Association. The messengers present from the churches within the bounds of the contemplated organization then retired, and in a short time returned and reported, that they had agreed to meet with Coffee Creek Church, in Jennings County, the third Saturday in August, 1827; that Elder James Alexander preach an Introductory Sermon, and in case of failure, Elder Charles Crabbs; that Elder Jesse Vawter write a circular letter, and also act as Moderator; and that Elder John Vawter act as Clerk until an Association be formed.

ORGANIZATION AT COFFEE CREEK.

On the third Saturday in August, 1827, agreeably to the foregoing arrangement, messengers from the several churches proposing to form the new organization, met at Coffee Creek meeting-house. After an Introductory Sermon by Elder

James Alexander, from Hebrews iii. 1, letters from the following churches were read and their messengers' names enrolled, to-wit:

Mt. Pleasant—Jesse Vawter, Jacob M. Cox, Wm. Vawter.

White River—A. Chambers, M. Monroe, Wm. Chambers, S. D. Monroe.

Indian Kentucky—W. Blankenship, S. McCoy, J. McCoy, E. Cox.

Vernon—John Vawter, W. T. Stott, J. B. New, J. Butler, W. C. Bramwell.

Middle Fork—J. Alexander, H. Stout, E. Mooney.

Harbert's Creek—John Bush, W. Moncrief, J. Stevens.

Scaffold Lick—V. Chasteen, A. Chambers, G. Davis, S. Hopper.

Indian Creek—Isaac Bell, I. Holman, J. Simpson.

Union—Bazil Meek, James Robins, Joseph Meek.

Saluda—Ezekiel Johnson.

Coffee Creek—T. Hill, J. Hopkins, John Osborn, T. Hill, Jr.

Elizabeth—J. T. West, James Glover.

Lick Branch—W. Whitsitt, A. Walton, A. Cosby.

Concord—Caleb Moncrief, S. Reed.

Freedom—Bracket Owen, C. Woodward.

West Fork—D. Shepherd, D. S. Perkins, J. Christie.

Sixteen churches, with a total membership of 692, represented by forty-nine messengers, eleven of whom, viz: Jesse Vawter, James Alexander, Thomas Hill, Sr., A. Chambers, W. Blankenship, John Vawter, W. T. Stott, J. B. New, John Bush, T. Hill, Jr., and James Glover, were Elders; and four, viz: Wm. Vawter, V. Chasteen, Basil Meek and C. Moncrief, were licentiates.

An election of officers was then held, resulting in the choice of Jesse Vawter, Moderator, and John Vawter, Clerk; and the organization assumed the name of

COFFEE CREEK BAPTIST ASSOCIATION.

Sabbath was spent in religious worship, and Monday morning business was resumed. After a thorough discussion, the following Bond of Union and Rules of Decorum were unanimously adopted:

BOND OF UNION.

We do agree that it is for the mutual happiness of Christian worshipers to meet as often as once in a year, at such time and place as may be agreed upon, for social and 'divine worship;

to receive communications from the several churches and Associations in our union; answer corresponding letters in that way that may seem most advisable at the time; make such arrangements for preaching the gospel as time and circumstances may require, and devote the remainder of our time, while together, to the ministration of the word of life. And we do further agree that the Scriptures of the Old and New Testaments are of Divine authority, and are the only rule of faith and practice, and test of our union, whereby we may know each other. We acknowledge the divinity of our Lord and Savior Jesus Christ; the total moral depravity of human nature; that a recovery from that condition is entirely of the free, unmerited grace of God in Christ Jesus; and the necessity of regeneration, which is the work of the Holy Spirit, whose work is like himself. We also agree that baptism by immersion is the only *proper mode*, and believers the *only fit subjects*, and that the Scriptures and daily experience teach us these truths.

RULES OF DECORUM.

I. This Association agrees to meet annually, and to be composed of members chosen annually by the several churches to which they belong; bringing letters, certifying their appointment;

stating the number baptized, received by letter and relation, and those dismissed by letter, exclusion and death, within the past year.

2. So soon as the messengers thus chosen are known to each other, they shall proceed to choose a Moderator and Clerk by the suffrage of the members present. The Moderator shall keep the Association in order; state all propositions fairly; take the vote of brethren; have the privilege of speech in matters of debate as other brethren, provided his seat be filled; give the deciding vote, if there be an equality in voting. The Clerk shall make a fair record of all proceedings deemed necessary.

3. The letters from the several churches to be read, and the messengers' names enrolled and called over as often as may appear necessary.

4. Only one person to speak at the same time; and on making a motion, if seconded, it shall be taken up, if not objected to (if objected to, the mind of the Association to be taken); and, when speaking, shall strictly adhere to the matter in debate; make no censorious remarks on those who spoke before him, nor shall he be interrupted by any one except he break the rules of this decorum; and shall not speak more than twice to any one subject without the leave of the Association.

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5. Any motion made may be withdrawn by him who made it, at any time before decided upon.

6. This Association to decide all cases by majority, unless otherwise provided for, except the reception of churches, which must be by unanimity.

7. Any member may call to order and move for an adjournment.

8. No member shall address another but by the appellation of brother, nor abruptly leave his seat without permission of the Moderator; nor finally quit the Association without leave of the same.

9. This Association may open correspondence with as many Associations as it may think advisable, provided two-thirds of the members present concur.

10. Minutes of the Association shall be read, and corrected, if need be, and signed by the Moderator and attested by the Clerk before the Association rises, and be recorded by the Clerk, at his leisure, in a book.

11. This Association to be opened and closed each day by praise and prayer, if practicable, and may adjourn to any place within the bounds of the same.

12. Alterations or amendments may be made

to these Rules of Decorum at any time the Association may think proper.

Having thus fully completed the organization, the circular letter was read and adopted, and ordered printed in the Minutes; money for the purpose being collected and placed in the hands of the Clerk.

Letters of correspondence were prepared and messengers appointed, as follows: To Silver Creek, Thomas Hill, Jr., and S. D. Monroe; to Flat Rock, J. B. New, John Bush and H. Stout; to Laughery, Jesse Vawter, Wm. Blankenship, John B. New and Thomas Hill, Jr.

Arrangements were made for holding meetings at the house of Joseph Clark, in Ripley County; at Saluda, Lick Branch and Indian Creek churches, and ministers selected to attend them. Wm. C. Bramwell was appointed to write the circular letter for next anniversary, and John Vawter to preach the Introductory Sermon.

The Association then adjourned to meet with the Indian Kentucky Church, in Jefferson County, the first Saturday in September, 1828, at eleven o'clock A. M.

CHAPTER VI.

Anniversary Proceedings.

FROM its organization to the present time the Association has met annually, holding fifty-six regular sessions. For twenty-seven years these sessions commenced on Saturday, and were continued through the following Sunday and Monday. In 1853 the time was changed to meet in the middle of the week, but as many were not satisfied with this arrangement it was continued only three years, when it was decided to go back to the old practice of meeting on Saturday. In 1864, however, the time was again changed to meet on Wednesday before the first Saturday in September, and has so continued since.

At the opening of each session an introductory sermon is delivered by some one selected for the purpose at the previous meeting, after which the letters from the churches are read. A short recess is then taken, and soon the messengers come together and select a Moderator and Clerk for the ensuing year, who continue in office until their successors are chosen. The election of

Moderator and Clerk may be either by ballot or voice as the Association shall decide, but the preacher for the next Introductory is always chosen by ballot. The place for holding the next annual session is decided by a rising vote of messengers present. Committees on Divine Service, Correspondence, Circular Letter, Sunday-schools, Resolutions, Obituaries, or others, if required, are usually appointed by the Moderator.

Until 1865 there was no rule defining the number of messengers each church would be entitled to send, but at that time a ratio of representation was agreed upon, which, slightly changed, is now a standing rule, as follows :

“Each church of twenty-five members, or less, shall be entitled to *three* messengers, and *one* messenger for each additional twenty-five, or fraction thereof, above the first named number.”

Visiting brethren, as well as messengers of corresponding Associations, or other religious bodies, occupy seats in Council, are requested to participate in the discussions, and have all the privileges of members, except voting.

In former years the business was transacted in the meeting-house, while preaching and other devotional exercises were in progress at a stand in a grove near by, but of late the business ses-

sions are held in presence of the whole congregation, and are interspersed with sermons and other acts of religious worship.

Many important questions have been before the Association and freely discussed. Members have held widely different views on these questions and advocated them strenuously, yet never has there been any ill-feeling exhibited. The meetings have all been pleasant and harmonious.

The spirit of the Association has ever been conservative. Though from the first the leading churches and ministers were favorable to missionary organizations, to Bible and Tract distribution, to Sunday-school work, etc., yet as a large number of the churches, and consequently messengers to the Association, looked upon these institutions as "men-made," and contrary to the teachings of the Bible, for many years the support of such organizations was not vigorously urged. What was given to the various benevolent and Christian societies was either by individual members or churches.

Until the year 1820, as far as known, there was no diversity of opinion in the Baptist churches on this subject, as all were missionary in sentiment. In that year the name of Daniel Parker,* for the first time, appeared on the

*Daniel Parker was also responsible for the introduction

Minutes of the Wabash District Association, coming as a messenger from Lamotte Church, Crawford County, Illinois. Soon anti-mission sentiments began to make their appearance, and spread with such rapidity that in a few years nearly every church in Southern Indiana felt their baneful effects. When the messengers came together at Coffee Creek, in 1827, it was discovered that the anti-effort element was much more formidable than had been calculated upon. This occasioned considerable delay, and for a time it was feared an organization could not be effected. But it was finally accomplished—the brethren who warmly espoused the cause of mis-

of the Manichean theory of two governments, or as is generally styled in the West, the “Two-Seed” principle. This theory may be briefly stated thus: Jesus Christ and his children were created before this world was, and existed materially in heaven, and all that were put forth, or created, stood or fell in Adam:—Jesus Christ died for and will save all of them, for they have a right to heaven by relationship:—but the multiplied seed, or race (Genesis iii. 15, 16) of human beings (devil’s children) never were created—never stood nor fell in Adam, and never can have an interest in the atonement. These *two seeds* are two distinct classes—those of the one being eternally sheep, and of the other eternally goats. This most pernicious doctrine, together with fierce and determined opposition to all missionary and kindred operations, were the basis of “Parkerism”—a heterodoxy that greatly crippled the Baptist cause in many localities.

sions forbearing to press the matter for the present.

A prominent objection urged against missionary and kindred societies was the employment of "paid agents." So many of these, it was declared, were required to keep in operation the various societies that but little was left for the furtherance of the gospel, and, consequently, the money paid into their treasuries was not applied as intended by the donors. Voluntary mission work was not objected to, and the Association, at its first session, arranged to have meetings held at different points during the time intervening between its regular sessions. The times and places for holding these meetings were selected from the churches or neighborhoods sending requests, and all ministers signifying their willingness to attend were assigned to their places, and a record of the appointments entered on the Minutes of the Association.

This manner of arranging for meetings was continued for many years. They were usually of two or three days' duration, though often continued much longer; were largely attended, and in many cases productive of much good. Many are yet living who first found the Savior precious to their souls at those meetings, and who still love to tell what great things the Lord

did for them and for their neighbors. In this way settlements were reached and churches collected many miles beyond the bounds of the Association.

Strong opposition was made against paying regular salaries to pastors. What was given must be known only to the donor and the recipient. The left hand must not know what was done by the right. This practice prevailed in some early churches for many years, but since about 1840 all have adopted the plan of stated salaries.

Particular objection was made to "Lords-day" collections, and the first one taken by the Association was in 1849, when \$27.25 were collected for the Bible cause. To show about what has been done in this line a few more Sunday collections are enumerated. In 1850 the collection was \$22.80; in 1851, \$29.00; in 1852, \$27.25; in 1853, \$29.03. Since the first collection there has been no open opposition, and they have been taken whenever deemed advisable.

In 1849 the following resolutions were adopted and spread upon the Minutes—the first ever recorded:

- "*Resolved*, That we advise the churches composing this Association to raise funds for the Bible cause, and report the amount at our next session.

“*Resolved*, That this Association advises the churches of which it is composed, to send, by their messengers, an annual contribution for the purpose of having the gospel preached to the destitute portions of the Association.”

These resolutions were republished in the Minutes for a number of sessions; were heartily endorsed by the churches, and each year thereafter funds were raised for the objects named. In 1852 additional resolutions were adopted, recommending the cause of Indian missions; approving of and commending to support the *Home Mission Record*, published by the A. B. H. M. Society, and endorsing the action of said Society in its efforts to supply the home field with the living ministry; advising Baptists to aid liberally in the endowment of Franklin College, and earnestly requesting the churches to observe the 1st day of January following by public worship, fasting and prayer.

Since that time the cause of temperance and human rights, of Foreign Missions, the Indiana Baptist State Convention work, Ministerial Education, Religious Literature, Baptist Publication Society, Sunday-schools, and all advance Christian effort, have been frequently and earnestly recommended to the sympathy, prayers and patronage of the churches. Repeated effort has

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also been made to encourage a more liberal support of our denominational papers.

A DOMESTIC MISSION BOARD

Was organized in 1850 to operate within the bounds of the Association. This Board was composed of five lay members, appointed by the Association, who were to labor gratuitously; to have charge of all moneys paid in for the work named; to employ such persons and for such time as they might think advisable, and report at each annual session. As soon as practicable the Board arranged to carry out the will of the Association. Several pastors were not engaged for full time by the churches, and these were employed to labor in the designated field. Elders John Chambers, James Glover, W. B. Lewis, J. B. Swincher, W. Y. Monroe, and T. B. Lewis, each devoted a part of his time to the work, and with a good degree of success. Many destitute neighborhoods were visited and meetings held in school-houses, or barns, or private dwellings, where there was no meeting-house. Professed Christians were revived and stimulated to duty, sinners were aroused, a missionary spirit encouraged, that no doubt bore good fruit in after years. As an immediate result many happy converts were buried with Christ in baptism and gathered into church-fellowship.

In 1853 the Board arranged with Elder W. Y. Monroe to labor all his time the ensuing Associational year, for which they paid him \$300. At the session of 1854 he reported through the Board as follows: "Number of miles traveled, 2,481; sermons preached, 330; baptized on profession of faith, 57. (*One entire household.*)" Bro. Monroe was continued for another year, with an addition of \$50 to his salary. His report at the session of 1855 was: "Traveled 3,269 miles; preached 322 sermons; baptized 38; received by relation 14, and by letter 4." Elder Monroe, having decided to devote all his time to pastoral work, declined to serve longer as missionary, and the Board again employed Elders Chambers, Swincher and T. B. Lewis, each for part time. This arrangement was continued with the two last named some three or four years, and with Elder Chambers to the close of 1862. His report for that year was: "Labored 53 days; traveled 675 miles; preached 76 sermons; received by baptism 6 and by relation 6. Compensation, \$47.70." The Board was then dissolved; since which the mission work of the Association has been done in connection with the A. B. F. M. Society, the Bap. Pub. Society, A. B. H. M. Society, and the Ind. Bap. State Convention. Representatives

of these organizations attend the anniversaries, and have the privilege of presenting the claims of their respective societies to the sympathy and support of the denomination, and take collections when deemed advisable.

CHAPTER VII.

Progress Made.

EACH session of the Association has indicated some progress made. Gradually, but surely, the growth of temperance principles, of liberty and equality, of ministerial education, of the true spirit of missions, in the desire to extend the influences of the gospel to all nations, have been developed.

That these principles were, for a time, opposed or ignored, was natural and, in a measure, inevitable. Although, in personal piety, in pure Christian character, in humility of heart, and in true consecration to the Master's service, those early disciples would compare favorably with Baptists of any other period; yet, situated as they were, with so many toils and privations and hardships to endure, with so few conveniences of life, with so little communication with other parts of the world, and, in a great measure, destitute of religious literature—poor, and compelled to labor constantly to support their families—can we wonder that so little thought was

bestowed upon those subjects? Is it not rather a matter of astonishment that so much was accomplished? But, as God blessed them with comfortable homes, as schools multiplied, and good books and papers were introduced, and communication with other parts of the world more fully established, their thoughts and affections naturally went out for the prosperity and welfare of others, and hence a true missionary spirit was awakened. As the aims and principles and doings of the various Christian organizations of the denomination were understood, they were heartily approved and adopted.

The letters from the churches from year to year have indicated a good degree of prosperity. Sometimes they have complained of lukewarmness and worldly-mindedness, and consequent lack of interest, but, as a rule, their tone has been hopeful—sometimes cheering. For the first six or seven years there was a continuous growth in numbers and Christian graces. Particularly were the churches blessed in 1829 and 1833 with peculiar outpourings of the spirit, and consequent development and prosperity. Then came a few years of depression. In addition to anti-mission sentiments, which had become quite prevalent, doctrines at variance with Baptist views of regeneration, of the influence of the

spirit, and of the sacrament of the supper had been introduced into many of the churches, and were bearing fruit to the great injury of the cause. Gloom and despondency overshadowed the churches for a season, but, with God's blessing, these errors were overcome, and peace and harmony again prevailed.

The year 1838 witnessed quite a reaction in sentiment throughout the Association, and from that time forward the various conflicting elements gradually declined and finally disappeared. In 1842, the reports from the churches were again refreshing. Nearly every church had shared in manifest tokens of Divine favor, and many souls had been quickened and made alive through the atoning blood of the Lamb; and this precious work did not close with the year, but continued to widen and deepen from month to month until the whole community seemed affected by the Spirit's power. The cheering letters to the Association in 1843 revealed the fact that the glorious revival had continued with increased interest. All had, in a degree, partaken of the heavenly blessings, and been made to rejoice over a membership united and harmonious and active in the service. Old bickerings and hard feelings and faultfindings were forgotten, and all seemed inspired with that love that envieth not

and is not puffed up, but beareth all things, hopeth all things, endureth all things, and rejoiceth in the truth. The watchmen saw eye to eye, and together lifted up their voices and Zion broke forth into singing. The waste places were built up and sinners flocked into the fold of the redeemed, and there was an ingathering such as has rarely, if ever, been exceeded by any Association in the State. The increase by baptism alone was more than 33 per cent. From 1847 to 1860, with but few exceptions, the churches were quite prosperous; and from 1860 to 1880, except four years during the war, the growth has been steady and apparently permanent.

Of the more recent revivals, those of 1851, 1859, 1866, 1868, 1872, 1878 and 1879 were the most noted. Several of the churches were most wonderfully built up during the years named. A marked feature of those meetings was the deep work of grace wrought in the hearts of the old members, exhibited in renewed consecration to the work and a willingness to cheerfully engage in every known duty. As a result, precious souls were converted and added to the church, and the Association rapidly advanced in numbers to take rank amongst the foremost in the State. The total membership in 1865 was 866; in 1879 it was 1,543.

The large number of exclusions within the last two or three years, though reducing the aggregate membership, has not weakened the churches. On the contrary, it is believed, this pruning will add materially to the health and vigor of the denomination. Most of these were cases of long standing, where members, having moved away without taking letters, had failed to report; or of those who had for years absented themselves from the house of God, having a "name to live while they were dead." The lopping off of these dead branches serves to strengthen the vine, and is an indication of prosperity.

Altogether the additions to the churches, as reported to the Association, have been:

Received by baptism.....	3,931
Received by letter and relation	2,597
Total number received.....	6,528

Divided into five periods of ten years each and one of six years, the baptisms were: From 1826 to 1836, 682; to 1846, 708; to 1856, 765; to 1866, 447; to 1876, 817; to 1882, 512. Or, taking the rate per cent., excluding slight fractions, they were: For the first decade, 9 per cent.; for the second, 9 2-5; the third, 7 1/6; the fourth, 4 1/2; the fifth, 7 1-9; for the six years, 6 per cent., and for the whole time a

fraction over 7 per cent. The fourth decade includes the two or three years of great political agitation immediately preceding the Rebellion, and the four years during the conflict, which will account for the extreme low rate of that period.

Taking into consideration the fact that the churches are all in rural districts—not one being in a town or country village even, except Comiskey, which has just been constituted—that they are mostly small and without wealthy members; that none have regular meetings oftener than once a month, it must be conceded that this is a very satisfactory showing. Equally satisfactory has been the advance in all branches of Christian enterprise. In addition to the adoption of principles heretofore enumerated, a marked advancement is shown in a more liberal support of pastors, in establishing and sustaining Sabbath schools, in a more thorough study of God's Word, in the dissemination of distinctive Baptist principles, in general Christian culture, and in a desire to keep fully abreast of all the benevolent and religious enterprises of the day.

But, during all these years of building up, Death has been silently and surely doing his work. Although there has been no year of excessive mortality, yet Death's harvesters are

never idle. At midnight and at noon-tide, day by day, loved ones have passed to rest, swelling the number of brethren and sisters who have been gathered home to 825, an average of a fraction less than 15 each year, being one death to each 66 members. The least number was in the Associational year of 1828, when there were but two deaths, and the greatest in 1871, when there were 41.

One by one we cross the river;

One by one are ferried o'er;

One by one the crowns are given

On that bright celestial shore.

CHAPTER VIII.

Enlarging the Borders.

ALTHOUGH the Association, at the present time, does not cover as large an extent of territory as in former years, yet, taking into account the number of churches dismissed to other bodies and the amount of good accomplished, it must be conceded that there has been a great enlargement.

At the time of its organization, the country was but sparsely settled, and the churches consequently widely separated from each other; but as immigration increased and the country developed, new churches were constituted and added to the Association from year to year. Baptist principles had taken deep root in the community. The ministry had been re-enforced within the past few years by several able men. Some of these were veterans in the cause, who had seen many years of active service, had valiantly battled for the Master, and the experience and skill and acknowledged ability acquired fitted them, in an eminent degree, to occupy the foremost

ranks. Others were younger men, who had been but a few years in the ministry, yet had already proved themselves workmen of no mean ability. Some of these were men in the prime of life—men of unblemished character, of vigorous intellect, of liberal education for their day, of undoubted piety, and of rare qualifications for the work. Being well versed in the Scriptures and sound in doctrine; thoroughly Baptist without bigotry; firm to resist error, yet kind and courteous and friendly with all; good speakers, zealous workers, with enlarged views of Christianity—looking upon the whole world as the field to be occupied by Christ's laborers—their influence in bringing the Church up to higher ground than formerly held, and disabusing the public mind of many erroneous opinions entertained about the denomination, was great and salutary.

These men were recognized by the Church and by their brethren in the ministry as being in every way qualified to advise and counsel in every advance movement. Their spirit was aggressive, leading out into unoccupied fields, teaching and baptizing, and constituting churches in many new neighborhoods, greatly enlightening the community, strengthening the brethren, and building up the Church.

So rapid was the increase that in the first five years fifteen new churches had been added to the list, and the Association embraced, in whole or in part, the counties of Jefferson, Ripley, Jennings, Jackson and Scott. This inflow has continued, though not so rapidly, until there have been, in all, fifty-four churches enrolled on the minutes. These, in the order of their reception, are as follows:

Mount Pleasant, White River, Indian Kentucky, Vernon, Middle Fork, Harbert's Creek, Scaffold Lick, Indian Creek, Union (Jackson County), Saluda, Coffee Creek, Elizabeth, Lick Branch, Concord, Freedom, West Fork, Bethel, Bear Creek, Ebenezer, Hopewell, Versailles, Hebron (Jefferson County), Milton, Center, Liberty (Jefferson County), Montgomery, Madison, Geneva, Slate Ford (changed to Grassy Creek), Brownstown, Friendship, New Friendship, Six Mile, Bethany, Mount Moriah, Liberty (Scott County), Bethel (changed to Mount Gilead), African (changed to Pleasant Run), Second Madison, Zion, First Marion, Kimberlin Creek, New Frankfort, Little Flock, New Bethel, Zoar, Centerville, Union (Scott County), Lancaster, Hebron (Scott County), Pleasant Ridge, Tea Creek, New Prospect and Commiskey.

In 1832 it was deemed advisable to divide the

Association, and accordingly letters of dismission were granted to the following thirteen churches, to-wit: Madison, Indian Kentucky, Vernon, Middle Fork, Harbert's Creek, Concord, West Fork, Bethel, Bear Creek, Hebron (Jefferson County), Versailles, Liberty (Jefferson County) and Milton, to form the Madison Association, the dividing line being the Madison and Indianapolis State Road.

At that time Coffee Creek Association numbered 27 churches, with a total membership of 981, including 12 ordained ministers and 8 licentiates. By the division she was reduced to 13 churches (Geneva going with Madison at its first session), with 5 ordained ministers, 3 licentiates, and 441 members: less than half in numbers and ministerial strength. But, during the next associational year, the churches were greatly blessed, 10 of the 13 having large accessions, and three—Indian Creek, Union and Coffee Creek—enjoying very precious revivals. The net increase for the year was 133.

In 1836 another division was made, Brownstown, Indian Creek, Ebenezer and New Friendship being dismissed to form the Brownstown Association. Subsequently Union, Little Flock and Grassy Creek were dismissed to the same body. Six Mile was absorbed by Hardenburg,

and Pleasant Ridge consolidated with a church in Jackson County, making altogether nine that went with Brownstown.

Mount Pleasant, Saluda, Friendship, Mount Moriah, Liberty (Scott County), New Frankfort, Zoar, Centerville and Union (Scott County) have been disbanded.

Five churches, viz.: Montgomery, Center, Pleasant Run, Mount Gilead and Second Madison, have dropped from the minutes, and nothing is now definitely known of them. It is believed that two or three united with Madison Association, and the others either disbanded or joined in the constitution of neighboring churches, and so lost their identity.

The remaining 17 churches are still members of the Association. They are: White River, Scaffold Lick, Coffee Creek, Elizabeth, Lick Branch, Freedom, Hopewell, Bethany, Zion, First Marion, Kimberlin Creek, New Bethel, Lancaster, Hebron, Tea Creek, New Prospect and Commiskey. Their histories will be given in a subsequent chapter.

Since its organization, the Association has had regular correspondence with eight sister Associations. With four of these, viz.: Silver Creek, Laughery, Flat Rock and Liberty, correspondence has been discontinued by mutual consent.

Correspondence is now maintained with Madison, Bethel, Brownstown and Sand Creek, and with the Indiana Baptist State Convention, the work of which is heartily approved.

CHAPTER IX.

SUMMARY

*Of Proceedings at each Annual Session.**

1827. Organization at Coffee Creek, third Saturday in August. Introductory, Elder James Alexander, Heb. iii. 1. Elder Jesse Vawter, Moderator; Elder John Vawter, Clerk. Sixteen churches are represented by forty-nine messengers. Ministers: Jesse Vawter, A. Chambers, W. Blankenship, John Vawter, W. T. Stott, J. B. New, J. Alexander, John Bush, Thomas Hill, Sr., Thomas Hill, Jr., and James Glover. Circular Letter by Elder Jesse Vawter. Bond of Union adopted.

Baptisms during the year, 40. Total membership, 692.

1828. Session² at Indian Kentucky, September 6-8. Introductory by Elder John

* EXPLANATION.—The names following “Ministers” are the Elders of the Association present. Those following “Visitors” include all Elders present from corresponding Associations, or other denominational organizations.

Vawter, John xiv. 15. Officers same as last year. Churches, 19; messengers, 53. Ministers present the same as last year, with the addition of John L. Jones. Bear Creek, Bethel and Ebenezer churches received. Circular of Silver Creek adopted. Visitors: Elders J. T. Littell, John Watts, Daniel Palmer.

Baptisms, 57. Total, 743.

1829. Session 3 at Mount Pleasant, September 5-7. Introductory, Thomas Hill, Jr., Rom. xii. 1, 2. Officers of last year. Churches, 25; messengers, 69. Ministers same as last year, with the addition of Jesse Miles. Hopewell, Versailles, Hebron, Milton, Centre, Liberty and Montgomery churches received. Circular Letter by John Vawter. Visitors: John Taylor, Daniel Palmer, Daniel Stogsdal.

Baptized, 178. Total, 953.

1830. Session 4 at Freedom, September 4-6. Introductory by J. L. Jones, Phil. 2, first part. Same officers as last year. Churches, 27; messengers, 74. Ministers: Blankenship, New and Glover are absent and J. S. Ryker is added. Madison and Geneva received. Circular Letter by John

Vawter. Visitors: J. B. Smith, D. Palmer, Mordica Cole.

Baptized, 70. Total, 954.

1831. Session 5 at Harbert's Creek, September 3-5. Introductory by T. Hill, Sr., 1 Tim. ii. 5, 6. Officers of last year. Churches, 27; messengers, 77. Ministers: Jesse Vawter, W. T. Stott, J. L. Jones, J. Alexander, T. Hill, Sr., T. Hill, Jr., J. Glover, Jesse Miles, J. S. Ryker, John Vawter, J. M. Cox, L. Stevenson. Slateford received; Mount Pleasant disbanded. Circular Letter by James Christie. Visitors: Stogsdal, Watts, Littell, Churchill.

Baptized, 19. Total, 812.

1832. Session 6 at Ebenezer, September 1-3. Introductory by W. T. Stott, Matt. xi. 28-30. Officers same as last year. Churches, 27; messengers, 68. Ministers: Jesse Vawter, W. T. Stott, J. Alexander, T. Hill, Sr., T. Hill, Jr., Z. Bush, John Vawter, J. R. Tinder, J. S. Ryker, L. Stevenson, J. Hawkins, J. Bush. Brownstown received and thirteen churches dismissed to Madison Association. Circular Letter by Jesse Vawter. Visitors: A. Littell, D. Baggerly, John Blades.

Baptized, 60. Total, 981.

1833. Session 7 at Coffee Creek, September 7-9. Introductory by John Vawter, Heb. iii. 1. Thomas Hill, Jr., Moderator; John Vawter, Clerk. Churches, 13; messengers, 29. Ministers: T. Hill, Sr., T. Hill, Jr., Z. Bush, John Vawter, J. M. Cox. Circular Letter by S. D. Monroe. Opened correspondence with Madison Association. Visitor: Elder J. T. Littell.

Baptized, 131. Total, 592.

1834. Session 8 at Freedom, September 6-8. Introductory by T. Hill, Jr., Eph. iv. 1-6. Officers same as last year. Churches, 15; messengers, 30. Ministers: J. R. Tinder, T. Hill, Sr., T. Hill, Jr., Z. Bush, John Vawter, J. Glover, J. M. Cox. Friendship and New Friendship churches received. Circular Letter by John Vawter. Visitors: Jesse Vawter, Jesse Miles, Samuel Harding.

Baptized, 76. Total. 672.

1835. Session 9 at Indian Creek, September 4-6. Opening sermon by T. Hill, Sr., Matt. xv. 25. Officers of last year. Churches, 15; messengers, 31. Ministers same as last year. Circular Letter by J. R. Tinder.

Visitors: Jesse Vawter, J. Alexander, S. Hardin, W. T. Stott.

Baptized, 29. Total, 654.

1836. Session 10 at White River, September 3-5. Introductory by T. Hill, Jr., Rom. i. 16. Officers of last year. Churches, 11; messengers, 36. Ministers same as last year. Correspondence with Silver Creek discontinued. Brownstown, Indian Creek, Ebenezer and New Friendship churches dismissed to Brownstown Association, with which correspondence is opened. Circular Letter by J. Glover. Visitors: W. T. Stott, Wm. Wallace.

Baptized, 22. Total, 502.

1837. Session 11 at Elizabeth, September 2-4. Introductory by John Vawter, Mark xvi. 15, 16. Officers of last year. Churches, 12; messengers, 32. Ministers same as last year, except J. R. Tinder is absent and J. W. Robinson and John Hill are added. Six Mile Church received. Open correspondence with Bethel Association. Circular Letter by John Vawter. Visitors: W. T. Stott and Wm. Wallace.

Baptized, 16. Total, 489.

1838. Session 12 at Scaffold Lick, September

1-3. Introductory by Thomas Hill, Sr., Heb. xiii. 1. Officers same as last year. Churches, 13; messengers, 31. Ministers same as last year. Mount Moriah and Bethany received. Circular Letter by J. Chambers. Obituary of Elder Jesse Vawter, of Madison, recorded. Visitors: Wm. Wallace and M. Boaz.

Baptized, 63. Total, 568.

1839. Session 13 at Hopewell, September 7-9. Introductory by T. Hill, Jr., 1 Cor. xv. 58. Officers of last year. Churches, 15; messengers, 39. Ministers same as last year. Liberty, Bethel and African churches received and Union dismissed to Brownstown. Circular Letter by John Vawter. Visitors: J. D. Crabbs, A. Owen, W. T. Stott and J. Miles.

Baptized, 73. Total, 572.

1840. Session 14 at Lick Branch, September 5-7. Introductory by J. W. Robinson, 2 Cor. vi. 1. Officers same as last year. Churches, 15; messengers, 38. Ministers same as last year, except John Hill is absent and Elijah Sommers added. Name of Bethel Church changed to Mount Gilead. Grassy Creek dismissed to Brownstown.

Circular Letter by John Vawter. Visitors: M. Boaz, J. Alexander, W. T. Stott, J. D. Crabbs, — Johnson.

Baptized, 63. Total, 592.

1841. Session 15 at Coffee Creek, September 4-6. Introductory by T. Hill, Jr., 1 John iv. 10. Same officers as last year. Churches, 14; messengers, 41. Ministers same as last year, with S. M. Story added. Circular Letter by John Vawter. Visitors: Andrew Baker, Benj. Reece, J. D. Crabbs.

Baptized, 49. Total, 602.

1842. Session 16 at Liberty, September 3-5. Introductory by J. Glover, Mark xvi. 15, 16. Officers of last year. Churches, 14; messengers, 43. Ministers same as last year, with the addition of John Chambers and absence of Z. Bush and S. M. Story. Circular Letter by John Vawter. Obituary of Elder Z. Bush recorded. Visitors: John Pavey, Abram Stark, W. T. Stott, W. Wallace, J. R. Tinder, J. D. Crabbs.

Baptized, 115. Total, 696.

1843. Session 17 at Freedom, September 2-4. Introductory by T. Hill, Jr., Psalm cxxxiii. Officers of last year. Churches, 15; messengers, 38. Ministers: J. Chambers, T.

Hill, Sr., T. Hill, Jr., S. M. Story, J. M. Cox, J. B. Swincher, J. Vawter. Second Madison received. Circular Letter by J. Chambers. Visitors: A. Leach, A. Smith, J. R. Tinder, W. T. Stott, Wm. McCoy.

Baptized, 230. Total, 937.

1844. Session 18 at Hopewell, September 7-9. Introductory by J. M. Cox, 1 John iv. 11. John Chambers, Moderator; J. Vawter, Clerk. Churches, 14; messengers, 42. Ministers same as last year, except T. Hill, Jr., and J. B. Swincher absent and W. P. Newman added. Circular Letter by T. Hill, Jr. Obituary of Elder Elijah Sommers recorded. Visitors: J. D. Crabbs, S. Latimore, S. McConnell, Wm. McCoy and B. Reece.

Baptized, 34. Total, 894.

1845. Session 19 at Bethany, September 6-8. Introductory by J. Vawter, Rom. v. 1. T. Hill, Jr., Moderator; John Vawter, Clerk. Churches, 15; messengers, 44. Ministers: T. Hill, Jr., and J. B. Swincher are again present; other ministers same as last year. Zion Church received. Circular Letter by J. Wallace. Opened correspondence with Sand Creek Association. Visitors: W. T. Stott and A. Baker.

Baptized, 40. Total, 951.

1846. Session 20 at White River, September 5-7. Introductory by John Chambers, Heb. ix. 28. Officers of last year. Churches, 15; messengers, 44. Ministers same as last session, with John Reece added. Circular Letter by John Vawter. African Church changed to Pleasant Run. Visitors: B. Reece, H. S. Smith, J. D. Crabbs, Wm. McCoy, C. Woodward, Wm. Vawter.

Baptized, 35. Total, 942.

1847. Session 21 at Zion, September 4-6. Introductory by J. B. Swincher, Josh. xxiii. 11. Same officers as last year. Churches, 15; messengers, 45. Ministers same as last session. Circular Letter by W. B. Lewis. Bond of Union again printed. Visitors: Benj. Reece, Wm. Reece, C. Snowdon, Wm. McCoy, J. D. Crabbs, W. T. Stott, A. Baker, H. S. Smith. Opened correspondence with Liberty Association, and her messenger, Elder J. W. Robinson, invited to our council.

Baptized, 77. Total, 1,003.

1848. Session 22 at Coffee Creek, September 2-4. Introductory by James Glover, Psalm cxxxiii. 1. Officers same as last year. Churches, 15; messengers, 46. Ministers

same as last session, except Thomas Hill, Sr., who has deceased, and Wm. B. Lewis is added. Circular Letter by T. Hill, Jr. Obituary of Elder Thomas Hill, Sr., recorded. Visitors: S. McConnell, S. H. Smith, Wm. McCoy, Wm. Vawter, W. T. Stott, Wm. Gillaspy, John Stott.

Baptized, 36. Total, 976.

1849. Session 23 at Mount Moriah, September 1-3. Introductory by T. Hill, Titus ii. 14. T. Hill, Moderator; J. B. Swincher, Clerk. Churches, 16; messengers, 47. Ministers of last session, with T. B. Lewis added. Friendship Church disbanded; First Marion and Kimberlin Creek received. Circular Letter by A. Wood. First Sunday collection taken. First Resolutions recorded. Visitors: B. Reece, J. M. Cox, W. T. Stott, J. D. Crabbs, S. McConnell, Wm. Gillaspy, Wm. Vawter, J. W. Robinson, John Stott.

Baptized, 80. Total, 1,024.

1850. Session 24 at Liberty, September 7-9. Introductory by W. B. Lewis, Isaiah xlviii. 17, 18. Officers of last year. Churches, 17; messengers, 52. Ministers: J. Chambers, T. Hill, W. B. Lewis, J. Glover, J. B. Swincher, T. B. Lewis, M. W. Sellers.

Second Madison dropped. Little Flock and New Frankfort received. Domestic Mission Board organized. Circular Letter by J. B. Swincher. Obituary of Elder S. G. Young recorded. Visitors: J. Hawkins, W. T. Stott, W. Gillaspy, J. W. Robinson, John Stott.

Baptized, 81. Total, 1,049.

1851. Session 25 at Freedom, September 6-8. Introductory by T. Hill, 3 John 8. Officers of last year. Churches, 17; messengers, 47. Ministers same as last session, except W. Y. Monroe is added and M. W. Sellers is absent. Circular Letter by W. Y. Monroe. Visitors: M. B. Phares, John Pavey, E. Snead, Wm. McCoy, Wm. Gillaspy and John Bell.

Baptized, 185. Total, 1,175.

1852. Session 26 at Lick Branch, September 4-6. Introductory by W. Y. Monroe, 2 Cor. x. 4. T. Hill, Moderator; W. Y. Monroe, Clerk. Churches, 17; messengers, 53. Ministers same as last year, with M. W. Sellers again present. Little Flock dismissed to Brownstown. Circular Letter by J. Chambers. Obituary of Elder J. Reece recorded. Resolutions recommending A. B. H. M. Society, Franklin College, Reli-

gious Literature, Bible Cause, Indian Missions. Visitors: N. V. Steadman, J. P. Barnett, M. B. Phares, J. D. Crabbs, J. Pavey, B. Reece, S. McConnell, Wm. Vawter, S. B. McDaniel.

Baptized, 85. Total, 1,195.

1853. Session 27 at Kimberlin Creek, September 3-5. Introductory by J. Chambers, John i. 11, 12. T. Hill, Moderator; W. Y. Monroe and J. B. Swincher, Clerks. Churches, 16; messengers, 43. Ministers same as last year, except M. W. Sellers is absent. New Bethel received; Saluda disbanded. Circular Letter by J. B. Swincher. Changed time of meeting to Wednesday and Thursday. Visitors: W. T. Stott, M. B. Phares, Wm. McCoy, B. Reece, Wm. Gillaspy.

Baptized, 64. Total, 1,103.

1854. Session 28 at Hopewell, September 5, 6. Introductory by T. Hill, Eph. ii. 19-22. Officers of last year. Churches, 15; messengers, 45. Ministers same as last session, with addition of Wm. Bussey. Circular Letter by W. Y. Monroe. Collection for Foreign Missions. Visitors: C. Blood, J. P. Barnett, N. V. Steadman, John Stevens, of *Cross and Journal*.

Baptized, 74. Total, 1,119.

1855. Session 29 at Coffee Creek, August 29, 30. Introductory by W. Y. Monroe, Jude 20, 21. Officers same as last year. Churches, 15; messengers, 46. Ministers same as last session. Liberty meeting-house burned and church dissolved. Zoar received. Circular Letter by J. Chambers. Visitors: Wm. Gillaspy, C. Blood, W. T. Stott, M. B. Phares, Wm. McCoy, Wm. Vawter.

Baptized, 49. Total, 1,032.

1856. Session 30 at Scaffold Lick, September 3, 4. Introductory by J. B. Swincher, Psalm cxvi. 9. Same officers. Churches, 15; messengers, 50. Ministers same, with addition of A. Ward. Circular Letter by T. Hill. Correspondence with Flat Rock discontinued. Obituary of Elder James Glover recorded. Changed time of meeting back to Saturday. Visitors: Wm. Gillaspy, W. T. Stott, John Stott, Wm. McCoy, J. R. McCoy, Wm. Vawter.

Baptized, 33. Total, 1,022.

1857. Session 31 at Zoar, September 5-7. Introductory by W. Y. Monroe, Acts ii. 47. Officers of last year. Churches, 15; messengers, 45. Ministers same as last session, except W. B. Lewis absent. Circular Letter by W. B. Lewis. Centerville Church

received. Obituary of Elder A. Chambers recorded. Visitors: J. D. Lewellen, W. T. Stott, J. D. Crabbs, O. F. Faegler.

Baptized, 38. Total, 1,017.

1858. Session 32 at First Marion, September 4-6. Introductory by T. Hill, 2 Cor. v. 14, 15. Officers same as last year. Churches, 15; messengers, 46. Ministers same, with W. B. Lewis again present. Circular Letter by J. B. Swincher. Visitors: M. B. Phares, W. T. Stott, Wm. McCoy, Wm. Gillaspay, S. McConnell, C. E. B. Armstrong.

Baptized, 50. Total, 1,004.

1859. Session 33 at White River; September 3-5. Introductory by W. Y. Monroe, Heb. iv. 14. T. Hill, Moderator; W. Y. Monroe, Clerk. Churches, 18; messengers, 61. Ministers same as last year, except J. B. Swincher and W. B. Lewis are absent. Circular Letter by Wm. Bussey. Lancaster and Hebron received. Visitors: R. Stephenson, T. D. George, W. T. Stott, J. D. Crabbs, John Stott, Wm. Gillaspay, S. D. Monroe, U. B. Miller, — Smith.

Baptized, 90. Total, 1,050.

1860. Session 34 at Zion, September 1-3. Introductory by Wm. Bussey, Col. i. 18.

Officers of last year. Churches, 17; messengers, 57. Ministers of last session, with W. B. Lewis again present. Opened correspondence with State Association. Circular Letter by J. Chambers. Visitors: W. T. Stott, John Stott, Wm. McCoy, Wm. Vawter, M. G. Clark, T. D. George and John Vawter.

Baptized, 35. Total, 1,052.

1861. Session 35 at Lick Branch, September 7-9. Introductory by T. Hill, Titus ii. 11-13. T. Hill, Moderator; J. M. Wallace, Clerk. Churches, 18; messengers, 63. Ministers: J. Chambers, Wm. Bussey, T. Hill, W. H. Lawrence, T. B. Lewis. Circular Letter by W. Y. Monroe. Visitors: W. T. Stott, Wm. McCoy, E. W. Clark, C. Blood, J. B. Swincher, W. Y. Monroe.

Baptized, 63. Total, 1,070.

1862. Session 36 at New Bethel, September 6-8. Introductory by T. B. Lewis, Eph. vi. 10, 11. Officers same as last year. Churches, 16; messengers, 49. Ministers same as last session, except W. H. Lawrence is absent. Circular Letter by W. B. Lewis. Domestic Board dissolved. Vis-

itors: T. D. George, W. T. Stott, Wm. Gillaspv.

Baptized, 43. Total, 1,058.

1863. Session 37 at Hopewell, September 5-7. Introductory by W. B. Lewis, Eph. i. 1-4. J. Chambers, Moderator; J. M. Wallace, Clerk. Churches, 19; messengers, 49. Ministers same as last year, except Elder Hill is absent and G. L. Mercer is added. Union Church received; New Frankfort dissolved. Circular Letter by J. M. Wallace. Visitors: J. B. Swincher, W. T. Stott, T. D. George, Wm. McCoy, W. Y. Monroe, J. M. Cox. Baptized, 6. Total, 991.

1864. Session 38 at Lancaster, September 3-5. Introductory by John Chambers, Rom. x. 8, 9. T. Hill, Moderator; J. C. Tibbets, Clerk. Churches, 16; messengers, 59. Ministers: J. Chambers, Wm. Bussey, T. Hill, W. B. Lewis, T. B. Lewis, G. L. Mercer. Circular Letter by J. C. Tibbets. Changed time to meet on Wednesday and Thursday. Visitors: Wm. Gillaspv, Wm. McCoy, T. D. George, J. B. Swincher, W. T. Stott, John Stott, Wm. Wallace.

Baptized, 10. Total, 973.

1865. Session 39 at Freedom, August 30, 31.

Introductory by T. Hill, Titus ii. 14. T. Hill, Moderator; J. M. Wallace, Clerk. Churches, 16; messengers, 45. Ministers same as last year, except Wm. Bussey and T. B. Lewis are absent and W. J. Buchanan is added. Circular Letter by G. L. Mercer. Union Church dissolved. Visitors: J. B. Swincher, W. Y. Monroe, T. D. George, W. T. Stott, John Stott.

Baptized, 7. Total, 866.

1866. Session 40 at Hebron, August 29, 30. Introductory by W. B. Lewis, Prov. xxiv. 27. T. Hill, Moderator; Wallace and Tibbets, Clerks. Churches, 16; messengers, 48. Ministers same as last year, with Wm. Bussey, present. Circular by W. B. Lewis. Visitors: Monroe, Swincher, Stott, McCoy, M. C. Clark, J. D. Griffith.

Baptized, 100. Total, 967.

1867. Session 41 at Bethany, September 4, 5. Introductory by T. Hill, Psalm lxxxix. 15, 16. Officers same as last year. Churches, 16; messengers, 53. Ministers same as last session. Circular by Wm. A. Chambers. Pleasant Ridge Church received. Obituary of Elder Wm. A. Chambers recorded. Visitors: F. D. Bland, G. H. Bingham,

Harry Smith, J. Cummins, A. Carter, M. C. Clark, McCoy, Gillaspy, Stott, George, Swincher.

Baptized, 53. Total, 1,011.

1868. Session 42 at Kimberlin Creek, September 2, 3. Introductory by J. Chambers, 2. Cor. v. 20. T. Hill, Moderator; J. M. Wallace, Clerk. Churches, 15; messengers, 50. Ministers: Hill, Chambers, Bussey, Mercer. Circular by J. Chambers. Visitors: Monroe, Swincher, McCoy, Stott, Gillaspy, A. J. Robins, Isaac Coker.

Baptized, 138. Total, 1,085.

1869. Session 43 at Hopewell, September 1, 2. Introductory by T. Hill, 1 Cor. xv. 58. Officers of last year. Churches, 13; messengers, 42. Ministers of last session, with addition of W. B. Lewis and W. H. Lawrence. Circular by W. B. Lewis. Visitors: T. R. Palmer, Wm. Wallace, McCoy, Monroe, Gillaspy.

Baptized, 33. Total, 1,051.

1870. Session 44 at Scaffold Lick, August 31, September 1. Introductory by W. B. Lewis, Prov. iii. 13, 14. T. Hill, Moderator; Wallace and Tibbets, Clerks. Churches, 14; messengers, 54. Ministers: J. Cham-

bers, T. Hill, W. B. Lewis. Circular by J. M. Wallace. Visitors: E. A. Russell, L. D. Robinson, Harry Smith, T. R. Palmer, Thomas Allen, F. M. Huckelberry, W. E. Spear, Robins, Gillaspy, Monroe, Swincher, McCoy.

Baptized, 75. Total, 1,047.

1871. Session 45 at Coffee Creek, August 30, 31. Introductory by T. Hill, Acts xiii. 38, 39. T. Hill, Moderator; J. C. Tibbets, Clerk. Churches, 15; messengers, 58. Ministers: J. Chambers, W. Bussey, E. Williams, T. Hill, W. B. Lewis, W. H. Lawrence. Circular by J. Chambers. Visitors: A. J. Essex, A. Carter, R. Stephenson, J. Stott, O. F. Faegler, McCoy, Monroe, Swincher, Gillaspy.

Baptized, 49. Total, 986.

1872. Session 46 at Zion, September 4, 5. Introductory by W. B. Lewis, Rom. vi. 22. John Chambers, Moderator; J. C. Tibbets, Clerk. Churches, 14; messengers, 41. Ministers: J. Chambers, W. B. Lewis, George King. Circular Letter by J. C. Tibbets. Visitors: F. M. Huckelberry, J. R. McCoy, Joseph Brown, R. M. Parks, J. Stott, Swincher, Faegler, Monroe.

Baptized, 190. Total, 1,208.

1873. Session 47 at Lick Branch, September 3, 4. Introductory by John Chambers, Rev. i. 5, 6. T. Hill, Moderator; J. Chambers, Clerk. Churches, 16; messengers, 61. Ministers same as last year, with Father Hill again present. Tea Creek Church received. Circular Letter by J. Chambers. Visitors: A. J. Robins, Wm. McCoy, J. R. McCoy, A. Connelly, Gillaspay, Monroe, Swincher. Baptized, 77. Total, 1,225.
1874. Session 48 at Elizabeth, September 2, 3. Introductory by J. Chambers, John. iii. 14, 15. John Chambers, Moderator; Wm. McCoy, Clerk, *pro tem*. Churches, 16; messengers, 41. Ministers, only Elder Chambers present. Circular Letter by Clerks of Freedom and Hopewell. Visitors: McCoy, Monroe, Gillaspay, Swincher, Reynolds, Martin, N. Johnson. Baptized, 89. Total, 1,269.
1875. Session 49 at First Marion, September 1, 2. Introductory by T. Hill, 1 Tim. i. 15. T. Hill, Moderator; J. C. Tibbets, Clerk. Churches, 16; messengers, 53. Ministers: T. Hill, W. B. Lewis, W. H. Lawrence. Elder Chambers detained by sickness from which he never recovered, and

Elder Hill present for the last time. Circular Letter by Clerks of Bethany and Zion. Visitors: T. R. Palmer, Wm. Gillaspay, I. Coker, W. Y. Monroe, J. B. Swincher.

Baptized, 56. Total, 1,305.

1876. Session 50 at Tea Creek, August 30, 31. Introductory by W. B. Lewis, Prov. xxiv. 27. W. B. Lewis, Moderator; J. C. Tibbets, Clerk. Churches, 16; messengers, 58. Ministers: W. B. Lewis, W. H. Lawrence, Marion Noell, G. W. Thompson. Circular Letter by Clerk of First Marion. Agreed to hold sessions of three days, the second day devoted to Sunday-school exercises. Obituary of Elder Thomas Hill recorded. Visitors: A. J. Essex, A. Connelly, W. Y. Monroe, J. B. Swincher.

Baptized, 57. Total, 1,307.

1877. Session 51 at Bethany, August 29-31. Introductory by G. W. Thompson, Eph. ii. 1-7. Officers same as last year. Churches, 15; messengers, 67. Ministers same as last session, except W. H. Lawrence is absent and Allen Hill added. Circular Letter by Clerks of New Bethel and Kimberlin. Thursday devoted to Sabbath-school work. Visitors: A. J. Essex, F. M. Huckelberry, W. N. Wyeth, D. D., E. A. Russell, H.

Woodsmall, J. E. McCoy, A. Connelly, W. Y. Monroe, J. B. Swincher, Wm. McCoy, W. M. Jordan, John Stott, A. J. Robins, I. Coker.

Baptized, 90. Total, 1,324.

1878. Session 52 at Kimberlin Creek, September 4-6. Introductory by Allen Hill, Luke ii. 10. Allen Hill, Moderator; J. C. Tibbets, Clerk. Churches, 15; messengers, 61. Ministers same as last year. Circular Letter by Clerk of Lancaster. Visitors: J. W. Hammack, Essex, Wyeth, Monroe, Swincher, Gillaspy, Coker, John Stott, Wm. McCoy.

Baptized, 175. Total, 1,451.

1879. Session 53 at Hopewell, September 3-5. Introductory by W. N. Wyeth, D.D., Rom. viii. 28. Allen Hill, Moderator; J. C. Tibbets and L. L. Clark, Clerks. Churches, 16; messengers, 67. Ministers: A. Hill, M. Noell, G. W. Thompson. Circular Letter by Clerks of Hebron and Tea Creek. Circulars of last nine years are histories of churches. New Prospect Church received. Visitors: W. E. Pritchard, J. G. Craven, J. N. Spillman, W. T. Carpenter, N. John-

son, Wm. McCoy, A. J. Essex, W. N. Wyeth, W. Y. Monroe.

Baptized, 107. Total, 1,543.

1880. Session 54 at Scaffold Lick, September 1-3. Introductory by J. G. Craven, 1 Tim. i. 15. A. Hill, Moderator; J. C. Tibbets, Clerk. Churches, 16; messengers, 74. Ministers of last year, with G. L. Mercer added. No Circular Letter. Pleasant Ridge Church changed location to Brownstown Association. Visitors: S. M. Stimson, K. W. Benton, W. W. Smith, Essex, Russell, Craven, Spillman, Carpenter, Monroe.

Baptized, 68. Total, 1,460.

1881. Session 55 at Lancaster, August 31, September 1, 2. Introductory by G. H. Elgin, 1 John iii. 2. A. Hill, Moderator; L. L. Clark, Clerk. Churches, 15; messengers, 62. Ministers: A. Hill, G. W. Thompson, J. N. Spillman. Circular Letter by Alexander Chambers. Elder John Chambers brought to the stand for a short time. Visitors: G. H. Elgin, R. J. Gorbet, E. A. Russell, A. J. Essex, J. G. Craven, A. Carter, W. Y. Monroe, J. Stott.

Baptized, 30. Total, 1,368.

1882. Session 56 at Coffee Creek, August 30 to

September 1. Introductory by G. W. Thompson, Acts xxviii. 15. J. C. Tibbets, Moderator; U. M. McGuire, Clerk. Churches, 17; messengers, 71. Ministers: G. W. Thompson, J. N. Spillman, N. L. Petty, U. M. McGuire. Commiskey Church received. Circular Letter by U. M. McGuire. Committee on Associational Missions appointed. Reports from Committees on Home Missions, Foreign Missions, State Convention Work, Franklin College, Religious Literature and Sunday-schools received and discussed. Obituary of Elder John Chambers is recorded. Visitors: W. N. Wyeth, D. D., C. E. W. Dobbs, D. D., G. H. Elgin, Wm. Elgin, E. A. Russell, F. W. Carney, J. G. Craven, W. Y. Monroe, Wm. McCoy, Allen Hill.

Baptized, 42. Total, 1,354.

PART II.

HISTORY OF PRESENT CHURCHES.

WHITE RIVER.

Constituted in June, 1811.

IN 1809, Alex. Chambers and family, and a few other families from Kentucky and North Carolina, located on a creek called White River, in Jefferson County, Ind., about ten miles west from Madison. Some of these were Baptists, and they soon began to hold religious meetings in their cabins. Elder Jesse Vawter visited them, and in June, 1811, thirteen persons were constituted into the White River Baptist Church. The names of these brethren and sisters were: Alex. Chambers and wife, Perry G. Magness and wife, Isom Blankenship and wife, Isaac Hall, B. O. Hollenshead, Susan Wheat, Susan Monroe, Mary Hoagland, Sarah Monroe and Mary Chambers.

The church was constituted and continued to meet at the house of Alexander Chambers for about three years, it being a large log building, the upper part especially designed for purposes of defense, with lookout and port-holes, to be used in case of an attack by the Indians, of which the early settlers were in constant dread. That their fears were well founded was shown by the horrid tragedy on Pigeon Roost Creek, Scott County, in 1812—but a few miles distant—where some fifty men, women and children were most brutally massacred.

PASTORS.

In the first thirty-one years, there were twelve changes of pastors; yet most, if not all, of these short pastorates were very successful. Elder Jesse Vawter was the first, serving two years. The church then had no pastor for about three years, meetings being kept up regularly by Isom Blankenship, Wm. Whitsitt, Robert Monroe and Alex. Chambers, the last two licentiates. After that the church had the pastoral services of Elders J. Alexander for two years, Thomas Hill, Sr., for three years, Wm. Blankenship (recently ordained), one year; Alex. Chambers (just ordained), three years; Thomas Hill, Jr., three years; Alex. Chambers, three years; Thomas Hill, Jr., two years; Alex. Chambers, two years;

Thomas Hill, Sr., one year; Alex. Chambers, two years; Jacob M. Cox, two years. John Chambers, ordained in 1842, served from that time until 1871, except about four years, Wm. Bussey being pastor in 1856, 1857 and part of 1862, and Wm. B. Lewis in 1861. The church had no paster in 1872, since which time Elders Wm. McCoy, W. Y. Monroe and A. J. Robins have each served one year, and G. W. Thompson and J. N. Spillman each two years. The present pastor is Elder F. W. Carney, of Tennessee.

LICENTIATES.

Since its organization, the church has licensed thirteen men to preach the gospel. They were R. Monroe, Alex. Chambers, W. Blankenship, Abram Smock, Jacob S. Ryker, S. D. Monroe, Benj. Davis, John Reece, Sylvester Roberts, John Chambers, James Monroe, A. Chambers and Wm. A. Chambers.

ORDINATIONS.

Four of the above were ordained at White River, viz.: Alex. Chambers in 1823, John Chambers in 1842, John Reece in 1846, and Wm. A. Chambers in 1866. Wm. Blankenship, Abram Smock, Jacob S. Ryker and S. D. Monroe were ordained at other churches.

DEACONS AND CLERKS.

The Deacons have been Alex. Chambers, B. O. Hollenshead, Wm. Whitsitt, J. Anderson, L. Perkinson, Wm. Monroe and A. Chambers.

Clerks.—P. G. Magness, Michael Monroe, Abram Smock, Wm. Telford, S. D. Monroe, John Chambers, George Monroe, John Dungan, Andrew Wood, W. C. Ryker, A. J. Chambers, W. A. Chambers, A. Chambers, S. A. Chambers and A. C. Monroe, present incumbent; Post-office address, Swanville, Jefferson County, Ind.

BUILDINGS.

The first meeting-house was built in 1814, of hewed logs, and was occupied until 1832, when it burned down. The same year a frame building was erected on the site of the old one, and used until 1855, when the present building, situated about eighty rods northeast of the old house and one mile south of Kent, was erected.

LABORS AND RESULTS.

White River has never had as large a number of names enrolled as some others, and has probably never had as great an ingathering at any one time, yet many precious revival seasons have been enjoyed—seasons when the Divine presence seemed to fill every heart, and the goodness and mercy and tender compassion of the Redeemer

were so impressed on the minds of his people that they will be remembered through life—probably throughout eternity.

REMARKS.

White River has been a mother of churches. In the constitution of neighboring churches, she has furnished very many useful members. Scaffold Lick, Lick Branch, Hopewell, Liberty and others have each received liberally. The Sunday-school work was entered into in 1835, and has been continued nearly every summer season since with very good results. Regular church meetings are held but once each month, but prayer meetings are maintained a good portion of the time, and special meetings quite often.

White River united with Silver Creek Association in 1813, and entertained that body at its annual session in 1823. In 1827, it was one that united in forming Coffee Creek Association.

The church record prior to 1820 is lost. At that time there were enrolled thirty members. Since then there have been received by baptism, letter and relation 403.

Present number, 44.

SCAFFOLD LICK.

Constituted in October, 1818.

Scaffold Lick Church is located in Scott County, about one mile west from Holman Station, O. & M. Branch Railroad, and derives its name from a "deer lick" near which hunters had erected a scaffold high up in the branches of a tree, in order to be screened from the keen vision of deer and other wild animals when they came to the watering. These "licks," as they were called, are springs of water slightly salt, and on that account were, in early times, daily visited by wild animals of their vicinity.

Scaffold Lick settlement, like most others of Southern Indiana, was composed of immigrants from Virginia, North Carolina and Kentucky, who came in very early times and located in an unbroken forest. Some of the settlers of this locality had united with White River Church, some eight miles distant, but being desirous of a church organization in their own neighborhood, met at the house of Valentine Chasteen on the 14th of October, 1818, and were duly constituted as a church. The constituent members were five men with their wives, viz.: Valentine Chasteen, Mary Chasteen, George James, Mary James, Benj. Boyd, Nancy Boyd, Robert Chas-

teen, Magdaline Chasteen, John Chasteen, Anna Chasteen; and the council was composed of Elder Thomas Hill, of Graham's Fork Church, and Alex. Chambers and others from White River.

PASTORS AND SUPPLIES.

The church minutes for the first five years are lost. Elder John Chambers (lately deceased) informed me that regular monthly meetings were kept up during that period under the pastoral care of Elder Thomas Hill, Sr., and Alex. Chambers, a licentiate. Since 1823 the following Elders have officiated: Wm. Blankenship, four years; Thomas Hill, Sr., ten years; Zachariah Bush, four years; John Chambers, eighteen years; Wm. B. Lewis, three years; John Chambers again, two years; Wm. A. Chambers, from September, 1866, to his death in July, 1867; A. J. Robins, ten years; G. W. Thompson, three years; A. J. Robins again, one year, since which time Elder F. W. Carney has been pastor to the present, about one year. Meetings were often held, also, by George James, Valentine Chasteen and George Chasteen, licentiates, and members of Scaffold Lick.

LICENTIATES AND ELDERS.

Valentine Chasteen was licensed in 1823; S.

Henderson in 1832, and George Chasteen in 1856. Wm. Blankenship was ordained in 1823.

DEACONS AND CLERKS.

Deacons.—Wm. Davis, George Chasteen, John Rogers, W. M. Chasteen, Archibald Cain and H. C. Dismore.

Clerks.—Peter Chasteen, N. Robins, Wm. Davis, Alex. Chambers, Wm. B. Stout, H. C. Dismore, L. L. Clark and Peter Ringo, the present incumbent; Post-office address, Holman Station, Scott County, Ind.

BUILDINGS.

The little log meeting-house built in 1819 served as a place of worship for several years, when a small frame building was erected. This, in turn, gave place to the present commodious frame, which is amongst the best in the Association.

CHURCH WORK.

Regular meetings for business and conference have been held each month since its constitution, and it is worthy of remark that comparatively few cases of discipline have occurred. Church trials have been the exception at Scaffold Lick. Prayer-meetings are generally maintained and a very flourishing Sabbath-school about seven months in each year. Liberal contribu-

tions are regularly made for Home and Foreign Missions, Publication Society, State Convention and all other denominational work, and the church has ever contained a good proportion of working members.

REMARKS.

Scaffold Lick united with Silver Creek Association in 1819, remaining until Coffee Creek was organized. Many trials and discouragements have been passed through, and the loss of loved ones has often caused mourning. Anna Chasteen, the last constituent member, died in 1878, and many other useful and prominent members have been taken; but many times of refreshing from the presence of the Lord have also been granted them—times when sinners were led to cry, “What must I do to be saved?” and when saints were made to rejoice with “joy unspeakable and full of glory.” Such seasons were frequent in the early days of the church, and, indeed, have often occurred during her entire history. The revivals of 1870 and 1878 are probably amongst the most noted of recent date. Scaffold Lick is now the strongest church in the Association.

Present number, 158.

COFFEE CREEK.

Constituted in May, 1822.

The first Saturday in May, 1822, Thomas Hill, Sr., Mary Hill, Wm. Whitsitt, Nancy Whitsitt, James Fowler, Sr., Jane Fowler, Wm. Blankenship, Polly Blankenship, John Hopkins, Zilpha Hopkins, Nathan Robertson, Ann Robertson, Patsey Peoples, Nancy Johnson, Betsey Bennet, Betsey Burnet, Sally Scott, Ann McCrora, Ann Pritchard, Ann Wilkerson, Polly Hudson, Polly Bridges, Abigail Roberts, Polly Roberts, Hannah Earl and Susan Hill, convened at the house of Thomas Hill, Jr., on Coffee Creek, Jennings County, and were recognized as the Coffee Creek Baptist Church.

The council of recognition was composed of messengers from Union, Vernon, Harbert's Creek, White River, Scaffold Lick and Graham's Fork churches. Isaiah Blankenship was Moderator, and Wm. C. Bramwell, Clerk. Elder Peleg Baker delivered the charge to the church, and the hand of fellowship was extended by the council.

Immediately after the council adjourned, the church organized for business. Elder Thomas Hill, Sr., through whose labors the church had been collected, was chosen Moderator, and Wm.

C. Bramwell, Clerk. At this first meeting Thomas Hill, Jr., united with the church, was baptized the next day, and retained his membership till his death, in 1876.

PASTORS.

Elder Thomas Hill, Sr., was the first pastor, commencing in June, 1822, and continuing until December, 1838, when old age and infirmity compelled him to resign; and, at the same meeting, Elder Thomas Hill, Jr., was called, and served with wonderful success nearly twenty-eight years, when the death of his companion and failing health induced him also to resign. Since that time the church has had the pastoral labors of Elders Wm. B. Lewis, two years; T. D. George, one year; W. E. Spear, one year; Wm. Gillaspy, two years; A. Connelly, two years; Wm. B. Lewis again one year; Allen Hill, four years, and U. M. McGuire from March 1, 1881, to the present. Between these short pastorates Thomas Hill officiated, so that the church has never been destitute of a pastor.

DEACONS AND CLERKS.

Deacons.—John Hopkins, Wm. Whitsitt, Benoni Hollenshead, Aaron Scott, Henry Cobb, James Fowler, Samuel Malcomb, John Tobias, Wm. Graham and O. F. Philips.

Clerks.—Thomas Hill, Jr., served eleven years; Allen Hill (brother of Thomas), fourteen years; Aaron Scott, fourteen years; Sidney Butler, twelve years; J. M. Cox, three years, and the present Clerk, A. W. Philips, six years. Address: Paris Crossing, Jennings County, Ind.

LICENTIATES AND ELDERS.

Nine men have been licensed, viz: Thomas Hill, Jr., Zachariah Bush, Jesse W. Robinson, Charles Snowden, Wm. B. Lewis, Henry Cobb, T. B. Lewis, Absalom Hudson and U. M. McGuire. Seven have been ordained, to-wit: Thomas Hill, Jr., in 1825; Zachariah Bush in 1832; J. W. Robinson and John Hill in 1837; Charles Snowden in 1838; W. B. Lewis in 1848, and U. M. McGuire in 1881. T. B. Lewis and Henry Cobb were ordained by other churches—Absalom Hudson went with the “Disciples.”

BUILDINGS.

The first house was of hewn logs, built in 1822. In the fall of 1834 the present house—a brick 30x34—erected near the site of the old one, was dedicated.

LABORS AND RESULTS.

Coffee Creek was a member of Silver Creek Association from 1822–1826. She was one of the first churches in this vicinity to contribute

to the cause of Missions, and also furnished the first missionary in Southern Indiana, Elder Thomas Hill, Jr., who devoted thirteen years of his early ministry mainly to mission work. She also engaged actively in Domestic Missions, establishing branch meetings at several different points. At Six Mile and Neil's Creek ARMS were organized, with the privilege of administering the ordinances and exercising discipline. Six Mile was constituted into a church in 1837, and First Marion, one of the branches, in 1849. At Neil's Creek regular monthly meetings were continued about eighteen years, with Elder W. B. Lewis Moderator and pastor, and J. C. Tibbets Clerk. Several precious revivals were enjoyed and many baptized. The constitution of Lancaster Church, in 1859, caused the meetings to be discontinued.

Discords and divisions have often occurred, and many sore trials have been endured, yet probably no church in the Association has been more abundantly blessed. For many years her membership was larger than that of any other in the vicinity, reaching as high as 225; but removals, dismissals and deaths have greatly reduced the ranks, leaving the present number only 112.

ELIZABETH.

Constituted in January, 1824.

This church is situated in Jefferson County, about two miles from the Ohio River, and sixteen miles below the city of Madison. It was constituted the 24th day of January, 1824, but the minutes of the proceedings and names of the council of recognition are lost. The names of the constituent members (furnished by Elder John Chambers, deceased) were: James Glover, Elizabeth Glover, John West, Polly West, Robert Montgomery and wife, and Mordica Cole and wife. Of these, only Sister Glover is now living. She resides with her daughter, Mrs. Achilles West, near Vernon.

PASTORS.

The first was Elder Mordica Cole, who served two years. Elder Isaac Foster was then pastor one year, after which Elder James Glover held a pastorate to the time of his death, in 1857, a period of thirty years. Since that time, Elder John Chambers has served nine years; Elder W. J. Buchanan, three years; W. H. Niles, licentiate, one year; Elder Wm. McCoy, three years; Elder A. J. Robins, one year; W. McCoy again

two years; Elder J. N. Spillman, two years; Elder Marion Noell, one year; after which Elder Spillman was again called and is pastor at the present time.

DEACONS AND CLERKS.

William Montgomery was the first deacon, serving about fifty years. I have not been able to ascertain who succeeded him.

Clerks.—Robert Montgomery, Thomas Scott, John Rankin, J. B. Coleman, J. T. Deyurnett, Achilles West, E. B. Glover, Jonas Giltner, Thomas Montgomery, J. D. Glover, J. A. Coleman, J. T. West, J. M. Stacey and B. R. Montgomery, the present Clerk. Address: Otto, Clark County, Ind.

BUILDINGS.

The church was constituted in Clark County, about three miles above the town of Bethlehem. In 1848 a house was built on the Ohio River bluff, one mile east from the first location, which was occupied about twenty years, when a change was again made, Elizabeth uniting with the remnant of Zoar Church in purchasing the house built by the latter, and moving and rebuilding it centrally between the two neighborhoods.

CHURCH WORK.

One man has been ordained, James Glover, in the fall of 1825. Sunday-schools have been.

maintained for many years (except in winter); and a good degree of interest has ever been manifested in missionary operations, Bible distribution and all denominational work—contributions being made to each. Domestic mission work has also been done to a considerable extent, her branch organizations resulting in one case, at least, in the constitution of a church. Elizabeth at first united with Silver Creek Association, and was one dismissed from that body to form Coffee Creek.

RESULTS.

Although called to pass through many seasons of gloom and despondency and division, yet Elizabeth has great cause of gratitude for blessings received. In the early years of the church revivals were frequent, and more recently there have been several which were productive of very precious results. In 1872, under the labors of Elder McCoy, there was a net gain of sixty-four, raising her from one of the smallest in the Association, to rank with the strong churches. In 1879, under Elder Spillman's ministrations, there was a large ingathering of worthy members; but soon the number was greatly reduced, fifty-two being dismissed by letter, most of whom united in the constitution of New Prospect Church. Present membership, 53.

LICK BRANCH.

Constituted in June, 1824.

In the spring of 1824, a few brethren and sisters residing in Graham Township, Jefferson County, decided to call for a council from the various Baptist churches in the vicinity, with a view of being constituted into a church. Their invitations were responded to as follows: From *White River*—A. Chambers, J. Wheatly, M. Monroe; *Scaffold Lick*—Elder W. Blankenship, R. Chasteen, Gary Davis; *Coffee Creek*—Elder Thomas Hill, Sr., Thomas Hill, Jr., John Hopkins; which council convened the 9th day of June, the year named, and organized by selecting Elder Thomas Hill, Sr., Moderator, and Thomas Hill, Jr., Clerk.

Wm. Whitsitt, Nancy Whitsitt, Abraham Walton, Polly Walton, Archibald Cosby, Malinda Cosby, R. M. Cosby, Wm. Admire and wife, Elizabeth Nay and Fanny Sage were, with usual ceremonies, recognized as the "Lick Branch Church;" a "deer lick" in a branch near by, giving rise to the name.

On adjournment of council the little church

proceeded to business, electing Moderator and Clerk, and extending a call to Elder Thomas Hill, Sr., to become their pastor, who accepted and immediately commenced pastoral work. Initiatory steps were also taken towards building a meeting-house.

PASTORS.

Elder Thomas Hill, the first pastor, served a little more than a year, when Elder Thomas Hill, Jr.—just ordained—took charge of the church, continuing nine years. Since that time, the pastors in succession have been: Elders J. M. Cox, eight years; Thomas Hill, Jr., four years; J. B. Swincher, three years; J. M. Cox again one year. W. Y. Monroe, three years; Thomas Hill, Jr., two years; W. Y. Monroe, five years; Thomas Hill, Jr., five years; W. B. Lewis, seven years; John Chambers, one year; W. B. Lewis, one year; G. W. Thompson, four years; Allan Hill, one year, when Elder Thompson again served one year. The present pastor is Elder A. Jackson, recently from Kentucky.

DEACONS AND CLERKS.

Wm. Whitsitt, Abraham Walton, W. M. Baxter, Harrison Nay, Simeon Piper, Wm. Landon, John Tobias and Dudley Walton have been the deacons.

Clerks.—R. M. Cosby served five years; Ben-

net Nay, twenty-eight years; Samuel Nay, two years; E. F. Hamil, seven years; Wm. McClanahan, ten years; G. W. Dodd, three years; and the present Clerk, T. N. Cosby, three years. Address: Graham, Jefferson County, Ind.

BUILDINGS AND LOCATION.

Lick Branch is located on the Madison and Deputy gravel road, about four miles east from the latter place. The present building is a substantial frame, 35x45 feet, with cupola and bell, and was erected in 1850. Previous to that time, a hewed log-house was occupied, built in the fall of 1824, and situated about one-half mile north of the present location.

MEETINGS AND CHURCH WORK.

The regular meetings, like all other churches of the Association, are but one Saturday and Sunday in each month; yet special meetings are often held, and prayer-meetings a good part of the time. For many years a good Sabbath-school has been kept up during each summer season, which is well attended by parents and old members. All branches of Christian enterprise are heartily endorsed and encouraged by prayers and contributions. Prior to 1827, she was a member of Silver Creek Association; and since the organization of Coffee Creek Association, has al-

ways been represented in that body by letter and messenger.

TRIALS AND REWARDS.

Lick Branch has had times of coldness, and inaction, and division, and consequent discouragement. Death has thinned the ranks, claiming all the constituent members, and many who came in at a later date; yet during all their trials and afflictions the Lord has dealt kindly with them, in hearing and answering prayer and restoring peace and harmony. He has also permitted them to witness many seasons when sinners have realized the pardoning mercy of the Savior, and been buried by baptism into his death, and raised again, in likeness of his resurrection, to walk in newness of life. In early times, 1842, 1851 and 1857, and later, 1867, 1877 and 1879, were the years most peculiarly blessed.

Being pleasantly and healthfully located, in a community of moral and intellectual citizens, with a commodious house and a good proportion of working members, it is hoped much good may be accomplished in the years to come. Present membership, 95.

FREEDOM.

Constituted in July, 1827.

Freedom Baptist Church was constituted the fourth Saturday in July, 1827. Elders John Vawter and W. T. Stott had for some time been preaching in the cabins of different settlers in the neighborhood, and their labors were blessed to the saving of souls. Some of the settlers were already Christians, and were ready helpers in the work, and eventually a council from the churches of the vicinity was called to recognize these "believers" as a regular church of Christ.

The council met in the woods some three or four miles southeast from Vernon, on the date above given, and elected Elder John Vawter Moderator and Elder J. B. New Clerk. After an appropriate sermon, fifteen brethren and sisters, to-wit: Chesley Woodward, Elizabeth Woodward, Pleasant Carney, Elizabeth Carney, Elijah M. Edwards, Hannah Edwards, Jesse Branham, Polly Branham, John Chambers, Jesse Stockton, Margaret Carney, Polly McGannon, Francis Chandler, Bracket Owen and Jemima

Owen, presented articles of faith and church covenant, and were recognized as a church, to be known by the name of "Freedom."

PASTORS.

Elder J. Vawter, the first pastor, served until his removal to Morgan County in 1848, a period of twenty-one years, and was followed by Elder W. T. Stott in a pastorate of nine years, after which Elder J. B. Swincher was pastor thirteen years. During the forty-three years' labors of these three veterans, the church was greatly built up and strengthened. Since 1871 the pastors have been: Elders J. E. McCoy, six years; Allen Hill, one year; W. E. Spear, one year; — Randolph, one year, and the present pastor, J. N. Spillman, two years.

DEACONS AND CLERKS.

The Deacons have been: Bracket Owen, Jas. Butler, E. M. Edwards, Francis Chandler, John McGannon, Henry Carney, John S. Torbet and Achilles West.

Clerks.—Bracket Owen was Clerk six years; Pleasant Carney, six years; W. R. Walker, seven years; Edward Walker, two years; Henry Carney, eleven years; W. D. Hill, five years; Henry Carney again, six years, and Robert

Torbet from 1871 to the present; Post-office address, Dupont, Jefferson County, Ind.

BUILDINGS.

Regular meetings continued to be held in the grove until November, when they were moved to the school-house. The following April a hewed-log meeting-nouse, built near the grove where the church was constituted, was completed, and was occupied until 1845, when the present house was purchased. It is a substantial frame, located on the Madison & Indianapolis State Road, about three miles southeast from Vernon.

LABOR AND RESULTS.

Freedom has been a willing helper in all advance movements of the denomination, contributing for missionary work at home and abroad. The attendance of the membership at all regular meetings is usually good, and a fair proportion are earnest Christian workers. Sabbath-schools are encouraged and maintained, prayer-meetings often held, and special efforts frequently made, resulting many times in very precious revivals. Many times the church has been privileged with visiting the baptismal waters; many times extended the hand of Christian fellowship to happy converts, and many times with these converts

surrounded the sacramental table, for which blessings she will ever thank God and take courage.

GENERAL REMARKS.

Freedom was the last constituent member of Coffee Creek Association, being constituted about six weeks prior to the organization of that body, and has ever manifested a deep interest in its annual sessions. The constituent members of the church, it is believed, are all gone, and it is due to their memories to say that, in intelligence and moral worth, and in pure Christian character, they ranked with the best in the neighborhood. The church has never been numerically strong, but is sound on all denominational questions, and ever ready to do her full part in all benevolent Christian enterprises.

Present number, 47.

HOPEWELL.

Constituted in May, 1829.

The church of Hopewell was constituted the 16th day of May, 1829. Benj. Fewel, Sr., Ann Fewel, Rachel Fewel, James Griffey, Sallie Griffey, Achilles Ford, Robert Percy, Polly Percy, Archibald Cosby, James Ford and Malinda Marshall were the constituent members. The council called for the occasion met at the house of Robert Ford at the stated time, and recognized the above-named members with the usual ceremonies as a regular gospel church, after which the little band elected a Moderator and Clerk, and arranged for future meetings.

PASTORS.

Up to the early spring of 1831, the church had no paster, but regularly kept up meetings. In March of that year, Jacob M. Cox (recently ordained) commenced pastoral duties, continuing fifteen years. He was succeeded by Elders Thomas Hill, Jr., nine years; W. Y. Monroe, seven years, and John Chambers, four years. During the first three years of the last pastorate,

Zion, as well as the entire community, mourned, the great Rebellion affecting almost every household; but, on the return of peace, Elder Chambers was blessed in his labors, and many were baptized the last year of his service. Since that time the church has had the pastoral labors of Elders G. D. Griffith, two years; John Chambers, four years; John E. McCoy, four years; W. Y. Monroe, three years; G. W. Thompson, three years, and has recently again called Brother McCoy.

DEACONS AND CLERKS.

Deacons.—Noah Merriman, John Lawler, Geo. Stribling, Osbourn Lawler, John Conway, Elias Abrams, James Wallace, Achilles Ford and David Watson.

Clerks.—J. H. Fewel, Warner Ford, Levi Buchanan, P. G. Magness, Sylvester Roberts, J. Hawkersmith, Osbourn Lawler, J. Goldsborough, John Conway, G. W. Hensley, J. M. Wallace, W. Moncrief and T. J. Kinnear, whose Post-office address is Volga, Jefferson County, Ind.

LICENSED AND ORDAINED.

Jefferson Goldsborough was licensed in 1844, and Jacob M. Cox, who had been licensed at Mt. Pleasant, was ordained in 1830.

BUILDINGS AND LOCATION.

The first house was of hewed logs, built in the spring of 1830, and occupied until the fall of 1848, when the present one was dedicated. This is a commodious stone building, located on the south side of Harbert's Creek, nine miles northwest from the city of Madison, on what is known as the "Deputy Gravel Road."

SUCCESS ATTAINED.

A good degree of success has attended all the pastorates in this church. Many special meetings have been held, wherein the members were greatly revived, and many converts gathered in, but dependence has not been placed altogether on protracted efforts nor on pastoral labors, as the people "have a mind to work," and are ever ready to engage in all departments of Christian duty. All denominational enterprises are liberally supported, and her Sunday-school is a credit to the church and neighborhood.

GENERAL REMARKS.

Hopewell is centrally and pleasantly situated in a good farming community. The location is healthful, yet death has often visited them. The last of the constituent members, Deacon A. Ford, died in 1879. Two other deacons, John Conway and James Wallace, had preceded him

but a few years; yet, while these pillars of the church have been taken, others equally worthy have been raised up to fill their places, and it may be truly said no church in the Association has been blessed with a more devoted and consistent membership. But while, as a rule, they have been prosperous, seasons of darkness and adversity have come upon them—seasons of lukewarmness and inaction and discouragement, through all of which the Lord has graciously led them; and their prospects for the future are encouraging.

In point of numbers, Hopewell is second in the Association, with a membership of 131.

BETHANY.

Constituted in June, 1838.

Avery Chambers, Rhoda Chambers, Wm. Davis, Lydia Davis, John Swincher, Jane Swincher and Samuel Hopper were constituted as the "Bethany Baptist Church" on the 16th of June, 1838. Application had been made to Scaffold Lick, Coffee Creek, Lick Branch and Hopewell for a council of recognition. These churches responded, and their messengers convened at the house of John Swincher. Elder J. W. Robinson was Moderator of the council and Wm. D. Bacon Clerk. After praise and prayer and charge to the church, the hand of fellowship was extended and the council adjourned.

PASTORS.

Immediately after adjournment of the council the church organized for business and arranged for regular meetings. Elder Robinson, who had been instrumental in collecting the church, was the first pastor, serving two years. Elder J. M. Cox was then pastor three years, when J. B.

Swincher, a member at Bethany and recently ordained, commenced pastoral duties, continuing sixteen years. Elder Wm. Bussey next served six years, when W. A. Chambers, a licentiate, was pastor about eighteen months. The following Elders have since served: Wm. McCoy, four years; John E. McCoy, one year; John R. McCoy, two years; John E. McCoy, two years; G. W. Thompson, four years; J. N. Spillman, two years, and Wm. McCoy from the fall of 1881 to the present.

DEACONS AND CLERKS.

Avery Chambers, J. B. Swincher, Harvey Seburn, Barnet Gaddy, W. C. Mitchell, John Litson, James Seburn, James McCaslin, John Cain and W. H. Davis have severally served as deacons.

Clerks.—Wm. Davis, J. Hankins, M. McLean, James Seburn, M. S. Hancock, Alex. Chambers, S. A. Shrewsbury, W. H. Davis and Isaac Wheat; Post-office address, Deputy, Jefferson County, Ind.

LICENSED AND ORDAINED.

Those licensed have been James B. Swincher, Matthew McLean and Joseph Hankins. J. B. Swincher was ordained in October, 1842.

BUILDINGS AND LOCATION.

The summer the church was constituted a small log meeting-house was erected and occupied until 1853, when the present one was entered. This is a substantial frame, pleasantly located about two miles southwest from Deputy, a station on the O. & M. Branch Road.

SUNDAY-SCHOOL AND MISSION WORK.

For several years Bethany has been warmly enlisted in Sabbath-school work, and the one she maintains is probably second to none in the Association. Home and Foreign Missions and the work of the Publication Society are also patronized, as are all branches of denominational enterprise, and especially the Indiana Baptist State Convention.

REMARKS.

The constituent members were only seven in number, yet, few as they were, they made that no excuse for idleness, but immediately commenced cultivating the field they were called to occupy, and the result has been a glorious success. Many seasons of gloom and discouragement and division have occurred, but amid these trials the Lord has been pleased to hear and answer their prayers, and lead them in paths of

righteousness for His name's sake. He has also rejoiced their hearts in taking the feet of poor sinners from the mire and clay, and placing them on the Rock of Ages. During the first pastorate of Elder Wm. McCoy, more than eighty converts were baptized. In 1876 and 1878 very precious revivals also occurred, and they have often realized the Divine presence and been encouraged and stimulated to renewed consecration to Christ.

Present membership, 107.

ZION.

Constituted in December, 1844.

For some years prior to the constitution of this church, Elder W. T. Stott and other Baptist preachers had held meetings in the vicinity of Sullivan's Mills, and their efforts were greatly blessed, many being baptized and uniting with the Vernon Church. These young converts, with several old brethren and sisters of the neighborhood, decided to be constituted into a church, and accordingly letters of dismission were granted by the church at Vernon to W. B. McCammon, Fannie McCammon, W. W. McCammon, R. D. McCammon, Nancy McCammon, Lavina Biggs, Nathan Fitzgerald, Nancy Fitzgerald, Henry House, Mary House, Noah Sullivan, Mary Sullivan, Eliz. McCurry, Nathan Meek, Amanda Meek, Henry Sullivan, Eliz. Sullivan, John Sullivan, Elizabeth Spencer, Langston Johnson, Elizabeth Johnson, Silas Johnson, James Tate, Minerva Tate, Sarah McWharter, Jackson Spencer, John Smith, Lucinda Smith, Mary Thomas, Sarah Thomas, Amassa Spencer, Robert Spencer, Elon Spencer, Elizabeth Spencer, Mary Spencer, James Green, Mary Green, John Green, Nancy Green, Julia

A. Meek, Francis Long, Jacob Green, Elizabeth Green, Allen Smith, Elizabeth Spencer, Mary Whiting, Elizabeth Green, John W. Cook, Sarah Cook, Lewis Long, Charles Gahn, Mahala Gahn, L. J. Hudson, Sarah Hudson, Esther Robins and Abigail Green.

A council of delegates from neighboring churches convened at the house of James Green on the 26th of December, 1844, and recognized the foregoing members as the Zion Baptist Church, the exercises consisting of praise and prayer, an appropriate sermon, charge to the church and extending the hand of fellowship.

PASTORS.

Elder W. T. Stott was chosen pastor and served fourteen years, since which the pastorates have been: Elders J. B. Swincher, two years; Orman Feagler, one year; W. T. Stott, two years; O. Feagler, fourteen months; J. B. Swincher, two years; J. M. Cox, one year; W. H. Lawrence, fourteen months; W. B. Lewis, fifteen months; John Stott, one year; A. J. Robins, eight years; G. W. Thompson, two years, and J. N. Spillman about three years.

DEACONS AND CLERKS.

Deacons.—Langston Johnson, John Childs, J. W. Cook, James Green and Abraham Gannon.

Clerks.—J. W. Cook, R. D. McCammon, Henry Sullivan, Nathaniel Robins, D. Marvin and J. M. James; Post-office address, Vernon, Jennings County, Ind.

ORDINATION.

Simeon G. Young was ordained in 1850 and died the same year. He was licensed at Mt. Moriah.

BUILDING AND LOCATION.

The present house, a substantial frame, was erected in 1845, and is located on the south bank of Muscatatack, about five miles southwest from Vernon.

WORK AND REWARDS.

Zion has ever been a good working church, heartily supporting Sunday-schools, missions and kindred enterprises, and is usually liberal and prompt in the support of pastors. Many special meetings have been held which were crowned with great success by gathering into the fold willing converts, and encouraging and strengthening the brethren. But, while many have been received, many have been taken by death, and many also dismissed by letter—forty being dismissed at one time, in 1872, to form Tea Creek Church—so that, though prosperous, the membership is not now large.

Present number, 82.

FIRST MARION.

Constituted in April, 1849.

A branch meeting, established first at Barnes' school-house, afterward at Marion, was regularly attended by Elder Thomas Hill, Jr., and later by W. B. and T. B. Lewis. This branch was constituted into the First Marion Baptist Church on the 26th of April, 1849, by delegates from the various churches of the vicinity, Elder John Chambers being presiding officer of the council, and Elder J. B. Swincher Clerk.

The constituent members were S. B. Carpenter, Jane Carpenter, T. B. Lewis, Mahala Lewis, Jeremiah West, Jemima West, Joseph Mosley, Catharine Mosley, Israel West, Lydia West, G. C. Mosley, T. J. Mosley, Elijah Ferrigo, Woodford Barnes, Elizabeth Barnes, D. S. Carpenter, G. W. Carpenter, R. H. Keith and Eliza Keith.

PASTORS.

Timothy B. Lewis, licentiate—but ordained in August of the same year—was pastor four years. Elder J. B. Swincher was next pastor for two years; T. B. Lewis again, five years, and W. B. Lewis something more than two years. This was during the first years of the war, and the church, being in a low state and disheartened, had no pastor for about four years, when she

rallied and had the services of George King, licentiate, one year, and Elder John Chambers one year, after which there was again a destitution of three years. During the latter part of this period, Elder Wm. Gillaspv preached for them a few times, and the church was so much revived that Elder Gillaspv was secured as pastor, continuing about five years, with grand success, the membership being raised from twenty-three to ninety-eight during his first year. It was during his pastorate that the present house was erected. Since then the church has had as pastors Elders W. B. Lewis, one year; Allen Hill, three years; G. W. Thompson, two years, and J. N. Spillman now about three years.

DEACONS AND CLERKS.

Woodford Barnes, R. H. Keith, David Smith, Enos Tobias and E. J. Hughes have been the deacons.

Clerks.—Woodford Barnes, Phineas Butler, Daniel Lewis, Caleb Robins, David Smith and E. J. Hughes; Post-office address, Cana, Jennings County, Ind.

BUILDINGS AND LOCATION.

A log meeting-house was built in 1850, which in 1873 gave place to the present commodious brick (40x60 feet), neatly finished and furnished. It is the best house in the Association, and is

located five miles due west from Commiskey Station, O. & M. Branch Road.

TRIALS, LABORS AND REWARDS.

The history of First Marion is full of lessons of instruction. Perhaps no church in the Association has had to contend with more trials and difficulties—sometimes being almost ready to give up and cease to hold a name and place in the sisterhood of churches; yet no church has had more cause to bless God for his wonderful goodness. In her afflictions she has cried unto the Lord, and he has heard and answered and blessed. The feeble band has been revived and comforted, backsliders have been reclaimed, sinners have been converted, and all have been enabled to rejoice in the quickening influences of the Holy Spirit. How truly have been verified the words of Jehovah: "They shall call on my name and I will hear them. I will say, It is my people; and they shall say, The Lord is my God." (Zechariah iii. 9.) And now, having been thus tenderly led through seasons of darkness and raised to prosperity, it seems that the future of the church must be successful.

Contributions are regularly made to all advance Christian work, a good Sabbath-school is maintained, and the church appears to be in a prosperous condition, with ~~present~~ present membership of 105.

KIMBERLIN CREEK.

Constituted in June, 1849.

Messengers from Coffee Creek, Bethany, Scaffold Lick and White River convened at Plymouth school-house, Scott County, on Friday, June 1, 1849, and duly constituted, with usual ceremonies, the Kimberlin Creek Church—Elder Wm. B. Lewis being Moderator of the council, and Elder J. B. Swincher, Clerk.

A church covenant was adopted, and the following members came forward and enrolled their names, to-wit: Peter Laswell, Louisa Laswell, Richard Lamaster, Jane Lamaster, Wm. Walling, T. O. Deal, Mary Deal, John Deal, Sarah Deal, Morrow Shields, Nancy Shields, Amy Walling, Mary Sutton, Amos Sweet, Mary Sweet, Sarah Gladden, Ursula Somers, Parmela Ferris, Wm. Smith, J. E. Roe, Ann D. Roe, James Walling, Elizabeth Whitlatch, Elizabeth Salmon, Margaret Ringo, Daniel Kimberlin, Nathan Dismore, Paulina Laswell, Sarah Worman, Vinie Pease, Lecta Pease, Ursula Kimberlin and J. T. Deal.

PASTORS.

Elder John Chambers commenced as pastor at the first meeting and served until November, 1853, since which the pastors have been: Elders W. Y. Monroe, one year; W. B. Lewis, one year; John Chambers again one year; J. B. Swincher nearly five years; Wm. Bussey nearly eight years; A. J. Robins, three years; J. B. Swincher, seven years; A. J. Robins, two years; Isaac Coker, one year; and the present pastor, N. L. Petty, nearly two years.

DEACONS AND CLERKS.

The deacons have been Peter Laswell, Morrow Shields, J. Y. McCulloch, A. L. Gladden and J. J. Ringo; and the Clerks: John E. Roe, who served two years; S. C. Baker, three years; A. L. Gladden, twelve years, and J. J. Ringo from 1876 to the present. Post-office address: Vienna, Scott County, Ind.

LICENSED AND ORDAINED.

George L. Mercer was licensed to preach in June, 1860, and ordained in October, 1861.

BUILDING.

The meeting-house is located on the road leading from Lexington to Vienna, about midway between the two places, in a community of

church-going people, and the congregations are generally large and orderly.

TRIALS AND REWARDS.

Like most other churches, Kimberlin Creek has had seasons of darkness and seasons of sunshine; times of mourning and times of rejoicing. Though seldom having the peace of the church disturbed, it has sometimes been necessary to exercise discipline, and withdraw the hand of Christian fellowship from some of its members. Many have been dismissed by letter, and death has claimed loved and honored brethren and sisters; but during these trials it has pleased the Lord to give unto them the "garment of praise for the spirit of heaviness;" to comfort those that mourn; to bless the efforts of pastors and people; to revive a work of grace in their hearts, and to turn poor sinners from the power of Satan unto God. And now, with a membership willing to engage heartily in Sabbath-school and other church work; with love, and peace, and harmony abounding; with good congregations of attentive listeners, and a pleasant and healthful location, good success is anticipated. The present membership is 80.

NEW BETHEL.

Constituted in October, 1852.

A council of brethren from White River, Liberty, Lick Branch, Scaffold Lick, Kimberlin Creek, Saluda and Elizabeth churches, called for the purpose of deciding on the propriety of constituting the New Bethel Church, convened on the 16th of October of the year named, Elder John Chambers presiding, and Elder W. Y. Monroe being Clerk.

After praise and prayer, and an appropriate sermon by Elder Glover, the following persons, with their Articles of Faith and Church Covenant, presented themselves, and were duly recognized as a church of Jesus Christ, to-wit: Beecham Davis, Martha Davis, Ellen Davis, Ann Davis, Henry Baker, Ellen Baker, Susan Baker, John Horner, Parthena Horner, Elizabeth Higgins, Wm. Arbuckle, Lucinda Arbuckle, Matthew Rea, Sarah Rea, John Rea, Thomas Davis, Margaret McNeeley, Elizabeth McNeeley, Sarah Crawford, Eliza Wasson, Martha Caven, Susan Britton, Siloma Snyder and Ruth E. Snyder.

PASTORS.

The church immediately organized for business, inviting Elder Monroe to become pastor for one year, which he accepted, and commenced duties at once. The pastors since have been John Chambers, two years, and, after an interval of a few months, again ten years; Wm. Bussey, one year; John Chambers again five years (making seventeen years in all in which Brother Chambers faithfully served as pastor); Jesse Buchanan, one year; A. J. Robins, one year; Marion Noell, three years; W. T. Carpenter, one year; and N. L. Petty to the present, about one year.

DEACONS, MODERATORS AND CLERKS.

Beecham Davis and Henry Baker have been the deacons from the first. They were also Moderator and Clerk from the first meeting up to 1876, when they were released at their own request; and Elder Marion Noell chosen Moderator and H. A. Hardy, Clerk. Post-office address: Lexington, Scott County, Ind.

LOCALITY AND HOUSE.

New Bethel is situated in Jefferson County, on what is known as the London Road, and about five miles east from Lexington. The

building is a comfortable frame, and the surrounding community well-to-do farmers.

GROWTH AND PROSPECTS.

It is worthy of remark that each pastorate, without exception, was blessed to the saving of souls, and the growth has been steady and uniform. Perhaps no church in the Association can make a more commendable showing. Many precious meetings have been held, when every heart appeared to be filled with the Spirit's presence and every face bathed in tears; yet those meetings were characterized more by deep solemnity and profound reverence than by any strong outward demonstrations of feeling. The progress has been continuous and reliable, and the future is hopeful. But with prosperity has also come adversity. Discords and divisions and deaths have often occurred, and many have also been dismissed by letter—thirty-six to Hebron at one time—thus thinning the ranks; yet, with God's blessing on the united efforts of a working membership, much has been accomplished, and much is expected of them in the years to come. Sunday-schools are kept up; mission work patronized, and all advance denominational movements encouraged. Present number, 66.

LANCASTER.

Constituted in July, 1859.

The 30th day of July, 1859, agreeably to previous arrangement, messengers from the following churches, viz: Middle Fork, Hopewell, Harbert's Creek, Dupont, Lick Branch and Coffee Creek, met at Byfield's school-house, and duly constituted the Lancaster Baptist Church. Elder Thomas Hill presided and Elder M. B. Phares acted as Clerk.

The constituent members were: Wm. Conway, Elizabeth Conway, Cornelia Conway, Phenuel Steelman, John Peterson, Sarah Peterson, Samuel Peterson, James Peterson, Mary McElroy, Aaron Vancleve, Julia Vancleve, Levi Jennings, R. J. Jennings, Susan Wright, Wm. Brazelton, S. G. Graham, Lucy Graham, Daniel Rector and Jane Rector.

PASTORS.

The pastors in succession have been: Elders Thomas Hill about four years; T. D. George, one year; Thomas Hill, one year; Wm. A.

Chambers from November, 1866, to his death, July, 1867; John Chambers nearly three years; John E. McCoy, one year; John Chambers again one year; W. Y. Monroe about two years, when he resigned in favor of G. W. Thompson, who served about three years and resigned. Elder J. N. Spillman was then pastor up to June, 1882, about three years, when he also resigned, since which U. M. McGuire has been pastor.

DEACONS AND CLERKS.

The deacons, as they were chosen, have been: Wm. Conway, A. Vancleve, Sidney McKay, F. M. Landon, Daniel Rector and James Spicer.

Clerks.—D. Rector, James Spicer, A. C. Guthrie, J. C. Vancleve, I. F. Hammil, Samuel Hammil and H. K. Rector, whose post-office address is Lancaster, Jefferson County, Ind.

BUILDING AND LOCATION.

The present meeting-house is a neat and commodious frame, 30x40 feet, with fourteen feet story, and is very pleasantly located on the Madison and Brownstown Turnpike road, ten miles northwest from the former place, and one-half mile from Lancaster post-office.

LABORS AND RESULTS.

The regular meetings are monthly, but special

meetings are often held. A good Sunday-school is usually maintained during each summer season, and contributions are regularly made to the cause of missions—at home and abroad—to ministerial education, and kindred objects.

In her twenty-four years of church-life, Lancaster has had seasons of prosperity and seasons of adversity. Deaths and dismissals by letter have reduced her numbers; discords and divisions have marred her peace; and these combined have produced sadness and gloom. But joy and gladness have succeeded these times of despondency; worthy members have been gathered in to fill up the shattered ranks; unity of purpose and action have been restored; new hopes, and desires, and aspirations have been enkindled; new consecrations to the service of the Master have been made; and it is believed the years to come may witness increased prosperity. Present number, 73.

HEBRON.

Constituted in July, 1859.

Hebron Church was constituted the 30th day of July, the council of recognition being composed of delegates from Coffee Creek, White River, Lick Branch, Scaffold Lick, New Bethel, Elizabeth, Zoar, Kimberlin Creek and First Marion—over which Elder John Chambers presided as Moderator, and Elder W. Y. Monroe was Clerk.

Thirty-six brethren and sisters, all from New Bethel, presented Articles of Faith and Church Covenant, and were recognized as the Hebron Baptist Church, with the following exercises: Sermon by Elder W. B. Lewis; charge by Elder W. Y. Monroe; hand of fellowship by council.

The names of the members were: Martin Pound, Artimacy Pound, Tilford Johnson, Eliza Stark, Eliza Staples, Sena Gray, J. M. Staples, Julia Staples, Melvina Staples, S. O. Staples, Amanda Staples, John Kelly, C. Whitlatch, Sarah Whitlatch, Eliza Stark, Mary Stark, Daniel Pound, Isabella Pound, Stephen Cole, Amy Cole, John Matthews, Martha Matthews, George

Noe, Sarah Noe, Sarah Ann Noe, Joseph Cole, Harriet Cole, Nancy Tilford, Rachel Shepherd, Sarah Stark, Mary J. Costner, Nancy Hamlin, Louisa Stark, Mary Hopper, Miriam Robins and Keziah Berry.

PASTORS.

Timothy B. Lewis was pastor up to January, 1860; Wm. Bussey to February, 1866; Jesse Buchanan to March, 1867; W. A. Chambers, four months; Wm. Bussey, two months; Isaac Coker, one year; A. J. Robins, three years, after which they had no pastor for three years. J. B. Swincher then served three years, when there was a destitution of one year; since which Marion Noell has been pastor to the present.

MODERATORS, DEACONS AND CLERKS.

The *Moderators* have been John Matthews, Thomas Padgett, Richard Seek and Jesse Shepherd.

Deacons.—Daniel Pound, John Matthews and Martin Pound.

Clerks.—Martin Pound served to May, 1878, and Calvin O. Staples to the present. Post-office address: Lexington, Scott County, Ind.

LOCATION AND BUILDING.

The church is located in Scott County, about

three miles southeast from Lexington. The building is a comfortable frame, central in position and easy of access, and in a good farming community.

CHURCH WORK AND RESULTS.

The labors of the various pastors have been very acceptable, and blessed with success. Several special efforts have been made, in which the church was much revived, and at which many poor sinners found peace in believing, and put on Christ by public profession of faith and baptism. Harmony and concert of action have at all times existed between the church and the ministry, and the cause of Sunday-schools, missions and kindred Christian duties are encouraged and supported.

With these times of refreshings she has also been called to part with many loved ones by death, and has had seasons of sorrow and sadness; but is still encouraged to persevere in the Master's service. Present membership, 51.

TEA CREEK.

Constituted in December, 1872.

During the winter of 1871-72 a protracted meeting was held at a school-house on Tea Creek, in what formerly was called the Bailiff neighborhood. The meeting was conducted by Elder A. J. Robins, pastor at Zion; but Methodist and Lutheran brethren, as well as Baptist, took deep interest in the meeting, rendering very efficient service. Every Christian heart seemed united in earnest prayer for the outpouring of the Holy Spirit, and this prayer was answered to a degree seldom witnessed. The whole community was affected, and many stout-hearted and impenitent, who had long resisted the Spirit's influence, were turned from darkness to light, and enabled to rejoice in the assurance of their acceptance with God. Christian hearts were filled to overflowing with love and gratitude for these wonderful tokens of Divine favor, and now, after a lapse of more than ten years, this meeting is looked back to as a time peculiarly blessed of the Lord. Most of those converted united with Zion Church.

BUILDING AND LOCATION.

There was no church organization in the neighborhood, but the people determined to arise and build a house, and the following summer a good, substantial frame was erected, the whole community uniting; many who were not professors taking a very active part. The location is a good one; and is about two miles west from Lovett, a station on the O. & M. branch road.

CONSTITUTION.

In the fall of the same year, letters of dismission were granted by Zion Church to Wm. Robins, Lavina Robins, John Short, Lucinda Short, Basil Johnson, Ellen Johnson, Joseph Vance, Elizabeth Vance, Boyd Vance, Matilda Vance, G. W. Craig, Fergus Blakeley, Martha Blakeley, Charles Walker, Julia Walker, Noah Johnson, George Johnson, James Stoddard, Mariel Hartwell, Sardis Robins, Wm. R. Craig, A. S. Graves, Susan Hartwell, Margaret Blakeley, Eliza Hartwell, Nellie Short, Mary Vance, Serena Tribbet, Alpharetta Kinder, Esther Stoddard, Betsey Earl, Lucinda Vance, Eliza Layman, Eliza Robins, Sarah McWhorter, Zilpha Spencer, Margaret Spencer, Emily Spencer, Charlotte Craig and T. J. Bush, who were recognized, with usual ceremonies, by a council of

delegates from the various churches of the vicinity, as the Tea Creek Baptist Church. Elder A. J. Robins was Moderator of the council and John Short Clerk.

PASTORS.

A. J. Robins was pastor until March, 1875; D. M. Lett to August, 1875; W. B. Lewis to March, 1877; Allen Hill to April, 1879; W. W. Smith about four years, since which A. J. Robins is again pastor.

DEACONS AND CLERKS.

Deacons.—Wm. Robins, J. H. Conway, Peter Kinder and G. W. Craig.

Clerks.—John Short, J. M. Morin, Sardis Robins and Charles Ross. Post-office address: Lovett, Jennings County, Ind.

CHURCH WORK.

From the first, Tea Creek entered heartily into all advance Christian work of the day, contributing regularly for their support. A good Sunday-school is maintained, and the church is in a healthful and prosperous condition, with a good proportion of earnest, working members and a bright prospect of future success. Total membership, 76.

NEW PROSPECT.

Constituted in March, 1879.

In February, 1872, Elizabeth Church established a "branch" at a meeting-house some four or five miles distant. In December, 1878, Elders W. T. Carpenter and N. L. Petty, of Kentucky, commenced a meeting at this place, which was crowned with great success. Forty-one happy converts were baptized and united at Elizabeth, and on the 29th of March, 1879, these, with others, were duly constituted into a regular church of Christ, called "New Prospect."

The council convened for the occasion was composed of messengers from Harbert's Creek, North Madison, Lancaster, New Bethel and Elizabeth churches, and the ordained ministers present were W. T. Carpenter, N. L. Petty, A. Jackson, W. Y. Monroe, Wm. McCoy, G. W. Thompson and Marion Noell. Elder Wm. McCoy was Moderator and B. R. Montgomery Clerk.

After services appropriate to the occasion, the hand of fellowship was extended to the constituent members, who were as follows: J. B. Scott,

Mary Scott, Allen Scott, Cora Scott, Lydia Bivens, James Bivens, Christina Bivens, Mary C. Blacker, Ann L. Scull, Nora Scull, Flora Scull, W. A. Baylor, Mary L. Baylor, Nancy E. Baylor, C. H. Artis, Esther Artis, A. C. Craig, Eli Stucker, W. C. Stucker, Sarah E. Stucker, Lizzie J. Stucker, Emma B. Stucker, Parmelia Crawford, Ida W. Harroll, John Bair, Alice Fleming, J. R. Lawson, Anna E. Lawson, H. H. Likins, Augusta Likins, Willis Barnes, America Barnes, Lucien Frost, Samuel Smith, D. A. West, W. A. Rossin, Senia Rossin, Wm. Slater, Emma Suddeth, Sallie Law, Mollie Law, F. A. Law, Elizabeth Law, Leonard Suddeth, Wyatt Maxwell, Mary A. Richardson, W. H. Richardson, J. B. Monroe, Minerva Monroe, Mary McGary, Phebe Hoagland, Hettie Gaddis, B. F. Scull, S. F. Scull and Mary A. Harroll.

BUILDING AND LOCATION.

The meeting-house where New Prospect Church was constituted, and now worships, was built by Mr. J. Harroll, in 1851, and donated to the Baptist denomination. It is of hewed logs, weather-boarded and ceiled, and will seat 250 persons. The location is about one and one-half miles from the Ohio River, and twelve miles southwest from the city of Madison.

PASTORS.

Elder W. T. Carpenter served until April, 1881, since which time Elder G. W. Thompson has been pastor.

DEACONS AND CLERKS.

J. J. Marlin, B. F. Scull, J. B. Scott and W. A. Baylor have been the deacons.

Clerks.—D. A. West to September, 1879; J. R. Lawson to January, 1882, and C. H. Artis to the present. Post-office address: Saluda, Jefferson County, Ind.

REMARKS.

New Prospect Church has been a member of the Association about three years (uniting September 3, 1879), so there is but little history to record. Being constituted under favorable circumstances, with a good proportion of working members, who maintain prayer-meetings and Sabbath-school, and contribute to all church-work, the outlook is hopeful. Present membership, 62.

COMMISKEY.

Constituted in April, 1882.

Some four or five years ago, mainly through the efforts of Elder W. H. Lawrence, and largely by his means, a neat and comfortable meeting-house was erected in the town of Commiskey, a station on the O. & M. Branch Railroad, and deeded to the Baptist denomination, but there was no church organization in the place until Saturday, April 15, 1882, when the Commiskey Baptist Church was constituted.

Agreeably to arrangements, a council convened at the meeting-house the day above named. After the reading of the twelfth chapter of First Corinthians, prayer was offered by Rev. A. Scott, of the M. E. Church, and an appropriate sermon delivered by Rev. Allen Hill from Neh. ii. 20. Elder Hill was then chosen Moderator and J. C. Tibbets Clerk, and recognition services were continued in the following manner: Charge by Elder Allen Hill, prayer by Elder U. M. McGuire, the hand of fellowship by council and congregation.

The constituent members were all from Coffee

Creek Church and were as follows: W. H. Lawrence, Ellison Arbuckle, Esther Arbuckle, Elizabeth Lowrey, Minerva Spear and Mary Tate.

DEACONS AND CLERK.

Wm. H. Lawrence and Alexander Arbuckle are the deacons, and Ellison Arbuckle Clerk; address, Commiskey, Jennings County, Ind.

CHURCH WORK.

The day the church was constituted, Elder Hill became its pastor and still serves. Arrangements were also made to open Sabbath-school the next day, and for regular church meetings. Commiskey was received into the Association, at its last session, with twelve members.

The statistics of all the foregoing churches are given up to the session of 1882, which is the latest authentic report. Commiskey, I have been told, now numbers thirty, and several other churches have had additions, which will considerably swell the aggregate membership of the Association.

PART III.

Biographies of the Ministers of the Association.

CLASS FIRST--MINISTERS DECEASED.*

ELDER JESSE VAWTER.

ELDER JESSE VAWTER is believed to be the first resident Baptist minister in this part of Southern Indiana. He was born the 1st day of December, 1755, in the State of Virginia. His parents were Episcopalians, and he was sprinkled in infancy and his name enrolled in the church record, as is the custom in that body.

In the spring of 1774 his work led him about

*In sketching the lives of the ordained ministers of the Association, I have placed them in two classes—those who have been called away by death and those still living. In both cases the names have been arranged, as nearly as possible, in the order in which they commenced pastoral labors in the bounds of the Association, without regard to age or date of ordination.

twenty miles from his father's, where, for the first time, he attended a Baptist meeting. The preacher was Thomas Ammons, and the text Job x. 15. The truths presented so affected the heart of young Vawter, and his convictions on account of sin were so strong, that they never left him until, a few weeks later, he was reconciled to God and had peace in believing. In October of the same year business led him to another locality where there was a Baptist church called Rapadan, in Culpepper County. Here he offered himself for membership, was baptized and received into fellowship, and retained the relation while he remained in the State.

In March, 1781, he married Elizabeth Watts, and the next year moved to North Carolina, and from thence to Scott County, Ky., in 1790. In the great revival of 1800 several neighbors and four of his children were among the converts. Two of the latter (John and William) were subsequently ordained. As a result of this meeting, a church called North Fork, of Elkhorn, was constituted, where, in 1804, Bro. Vawter was licensed and, in 1805, ordained.

In 1806, having lost his land through a defective title, Elder Vawter moved to the Northwest Territory, locating about one mile from the Ohio River, directly north from where now is the city

of Madison, and engaged in opening up a farm in the green woods. Soon other settlers came in, and Elder Vawter commenced holding meetings in his own cabin and in some of those of his neighbors, and in 1807 had the pleasure of seeing a church constituted called Mount Pleasant, of which he was chosen pastor, sustaining that relation, with very satisfactory results, until 1831, when, on account of the constitution of a Baptist church in Madison, Mount Pleasant was disbanded, the aged pastor and most of his flock going into the new organization.

Elder Vawter's ministerial labors were extended over a large scope of territory. When he learned of a new settlement being formed he visited it and held religious meetings. As the country developed, his preaching tours were enlarged, covering great portions of the counties of Jefferson, Switzerland, Ripley, Jennings and Clark, and in some cases were reached by traveling from twenty to forty miles through the wilderness, much of the way being marked only by blazed trees or broken down underbrush.

Elder Vawter was greatly blessed in his work, and was instrumental in planting the gospel standard in many destitute fields. He was pastor of and administered the ordinance of baptism in eighteen churches, the highest number at one

time being eighteen, and the greatest number in any one church (Mount Pleasant) being 127. The whole number of baptisms is not known. He assisted in ordaining eight ministers, in constituting twelve churches, and in organizing three associations. At the organization of Silver Creek Association in 1812, he and an older brother, Philemon Vawter, were two of the four ordained ministers, the others being Wm. McCoy and John Reece. Jesse Vawter was Moderator of Silver Creek Association thirteen years; of Coffee Creek, six years, and when Madison was formed was its Moderator four years, when old age and feeble health compelled him to resign. He continued to preach, however, and take an active interest in all Christian work as long as strength permitted, and being a man of deep piety, of strong faith, and of unswerving consecration to the cause of Christ, was enabled to accomplish much good. He was called from his home below to an inheritance on high the 20th of March, 1838, in the eighty-third year of his age, honored and beloved and lamented not only by his own church and denomination, but by the entire community where he had so long and faithfully labored.

Elder Philemon Vawter was also a man of piety, and a faithful and successful pioneer

preacher the few years he remained. He died in 1814, and consequently was not a member of Coffee Creek Association. His death was a severe loss to the denomination, as laborers at that time were few. Of the two sons of Jesse Vawter, before mentioned, William located north of Vernon in the Sand Creek Association. The date of his ordination is not known, but he was a preacher of ability and success, and lived to the advanced age of eighty-three years. John Vawter, being a minister of Coffee Creek Association, will receive a more extended notice.

ELDER THOMAS HILL, SR.

The following history of Father Hill was written by his son, Elder Thomas Hill, Jr., by request of Coffee Creek Association, and published in the minutes of 1848:

“Elder Thomas Hill, Sr., was born March 17, 1763, in the State of New Jersey. While he was yet small, his parents removed to Virginia, where, at the age of nineteen, he entered the army and served a three months’ term in the war of the American Revolution. The 26th of October, 1786, he was married to Mary Stone, by whom he had five sons. About the year 1788 or 1789, it pleased the Lord to awaken

him to a sense of his condition as a sinner, and, after some months of sorrow and distress on account of sin, he was enabled to trust in the Lord Jesus Christ, and realize peace in believing. He immediately began to exhort his fellow-men to flee from the wrath to come. He united with the Baptist Church, was baptized by Elder Jos. Anthony, and received a license from the Church to preach the gospel. His companion, a few months after, made profession of religion and united with the same church.

“After laboring a few years in Virginia, he removed to East Tennessee, where he resided about four years. In the fall of 1798, he removed to Kentucky, and settled near Somerset, Pulaski County, uniting with the church at Sinking Creek, Thomas Hansford being pastor. He soon began to hold meetings in a destitute neighborhood about eight miles distant, and in a short time, under his labors, a church was raised up called White Oak, of which he became pastor. He was there ordained the 2d of February, 1800, by Thomas Hansford and James Fears. He continued his labors at White Oak and retained the relation as pastor about seventeen years, during which time many were added to the church. He labored successfully in other churches and neighborhoods, especially in the vicinity

where he resided, and was the favored instrument, under God, in the conversion of many souls.

“In March, 1817, he removed to Indiana, Jennings County, and united with a small church called Graham’s Fork, was chosen pastor, and continued to serve the church as such until May, 1822, at which time Coffee Creek Church was organized in his immediate neighborhood and under his labors. He was a member in the constitution, was chosen pastor, and continued his pastorate for sixteen and a half years, when, at his own request, he was released in consequence of the infirmities of age.

“He was a faithful and persevering laborer in the gospel field in Indiana, supplying from three to four churches regularly for many years, until, by reason of age, he found himself unable to perform the arduous duties devolving upon him, and was compelled to retire. He labored faithfully, and had the satisfaction to know that his labors were not in vain in the Lord. Many yet live who claim him as their father in the gospel, while many others, who were brought into the fold of Christ under his instrumentality, are gone to enjoy that rest which remains to the people of God.

“On the 24th day of October, 1844, he was

called to part with his bosom companion, with whom he had lived nearly fifty-eight years. She had been a faithful burden-bearer with him in all his labors and toils. The bereavement to him was very painful, but he comforted himself with the thought that his loss was her gain.

“He continued to labor as far as health and strength would permit, and when he was no longer able to travel out and visit neighboring churches, he was still faithful in attending the meetings of his own beloved church, even when unable to walk without being supported; and frequently, at the close of meeting, he would lean upon his staff and exhort his brethren and sisters to faithfulness in duty, and point sinners to the Lamb of God who taketh away the sins of the world.

“He departed this life on Monday, the 22d of May, 1848, after a short, but painful, affliction, occasioned by a fall. The last month of his life was to him a season of more than usual religious enjoyment. He died in hope of a blessed immortality. In his last illness he remarked to his friends that he felt willing to go, and, after a few moments, repeated: ‘Yes, I feel willing to go; my hope is in Jesus. I have no confidence in the flesh.’

“On the following day, at 3 o’clock, his

funeral sermon was preached at Coffee Creek meeting-house by Elder J. B. Swincher, from 1 Chronicles xxix. 15: 'We are strangers before thee and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding.' After which his remains were followed by a very large procession to the graveyard, where they were interred by the side of his dear companion, there to remain until the resurrection morn."

In addition to the foregoing, it is due to the memory of Father Hill to say that he was a preacher of much more than common ability. Although, at the time of his conversion, he was entirely uneducated, he very soon learned to read his Bible, which was his daily companion, and in which he made great proficiency. During the entire time of his ministerial labors in this State, he was regarded as one of our most able expounders of the Scriptures. Perhaps no minister in Southern Indiana had a better faculty of illustrating his subject to make it interesting to all, or of securing and holding, while speaking, the undivided attention of his auditors. Certainly no one more fully possessed the confidence and esteem of the entire community.

ELDER JAMES ALEXANDER.

Of the early history of James Alexander but little has been ascertained. It is believed that he was a native of England, and that he came over and settled in Kentucky early in the present century. He came to Southern Indiana probably about 1812 or '13, locating in an unbroken forest, on Middle Fork Creek, some eight miles north from Madison, where he opened up a farm and resided the remainder of his days.

He was a Baptist before coming to the State, and soon after his arrival united by letter with Mount Pleasant Church, where his brethren soon recognized his ability as a speaker and urged him forward in that course. In 1842 Mount Pleasant Church granted him license to preach, and he engaged in the work to a considerable extent, holding meetings in the cabins of early settlers in various neighborhoods, and in school-houses where one was to be found; and his labors were well received by the pioneers of the new country.

In 1817 Middle Fork Church, near his residence, and where he had diligently labored for some years, was constituted, himself and wife being constituent members. At this church, in 1819, he was ordained to the ministry, in which service he took an active interest as long as he

lived. Although compelled to labor hard in clearing off a heavy growth of timber; in fencing the land and cultivating it to maintain his family, yet he gave a large portion of his time to the ministry of the word, and was soon recognized as one of the leading men of the denomination. He was a co-worker and fast friend of Elder Jesse Vawter, and they frequently made long tours together through the wilderness to hold meetings at distant points. Many times they were permitted to collect and constitute new churches, and to strengthen and build up feeble ones already constituted.

Middle Fork Church, of which Elder Alexander was pastor, united with Silver Creek Association in 1818; was one that united in forming Coffee Creek Association in 1827, and Madison in 1833, in each of which Elder Alexander was a prominent and influential member, and ever proved himself a wise and safe counselor and an energetic Christian worker. As a pastor he was loved and respected, and his labors were greatly blessed. A large extent of country was embraced in his preaching tours, and he was well known in several counties, and held pastorates with many different churches.

He lived to quite an advanced age, but the date of his decease has not been ascertained.

All the old settlers with whom I have conversed speak of him in the highest terms as an able preacher and pure Christian, and it is much to be regretted that a more complete history of his life can not be given.

ELDER JOHN VAWTER.

John Vawter was born in Orange (now Madison) County, Virginia, January 8, 1782. When an infant his parents moved to North Carolina, and a few years later to Scott County, Ky., locating near Frankfort. When about eighteen years of age he was converted, and with several of his father's family, and others, united in the constitution of the North Fork of Elkhorn Baptist Church. In 1805 his name appears in the minutes of Elkhorn (Ky.) Association as a messenger from Long Lick, a church recently constituted. A few months later he married Miss Margaret Smith, of Scott County.

In the summer of 1807 he removed to Indiana, locating about one mile from his father—Elder Jesse Vawter—and near where the Madison court-house now stands. He was the first magistrate in the town of Madison, and was subsequently elected sheriff of Jefferson and Clark counties. In 1812 or '14 he was appointed U.

S. Marshal, by President Madison, which office he held until 1829. He was five times elected to the Legislature, and in 1836 represented the counties of Jennings, Brown and Bartholomew in the State Senate.

Being possessed of a good English education, and by profession a civil engineer, he was employed by the government to survey large portions of the State. In 1813 he surveyed Jennings County, and being pleased with the country, selected a site on the bank of the Muscatatuck for his future home. Here he platted the town of Vernon, and in the early summer of 1815, built a cabin and moved his family into it. At that time, it is said, there was but one other family in Jennings County—that of Solomon Deputy on Coffee Creek, ten miles distant. The nearest settlement was on Camp Creek, in Jefferson County, eight miles south.

Brother Vawter continued surveying for several years, and during his tours preached the gospel in the counties of Jennings, Brown, Bartholomew, Johnson, Marion, Shelby and Decatur.

In the fall of 1815, Wm. T. Stott and family, with a few others, located in the vicinity of Vernon, and soon, in connection with Brother Vawter, commenced holding meetings in their cabins, which resulted in the constitution of the

Vernon Baptist Church, in April, 1816—John Vawter, Wm. T. Stott, Mary Stott, Wm. Padgett, Ann Padgett, Nancy Lewis and Margaret Stribling being the constituent members. Brother Vawter was an active member of the church, and in 1820 was licensed to preach and called to the pastorate; was ordained in 1821, and zealously continued in the ministry up to the time of his death. Being a man of great energy and perseverance and indomitable will, he permitted nothing to interfere with his ministerial engagements; and during the forty-four years in which he preached the gospel, much of the time through a sparsely settled country without roads, and with many dangers to encounter, rarely, if ever, failed to fill his appointments.

In 1818 he was chosen Clerk of Silver Creek Association, serving nine years, and was the first Clerk of Coffee Creek Association, serving twenty-two years, being promptly on hand at each meeting for thirty-one years in succession. At Coffee Creek he four times preached the Introductory Sermon, and eight times wrote the Circular Letter, and was always a leading man in the Association.

Prompt and reliable in all business transactions; of great executive ability; a good organizer and zealous worker, his influence in both church and

community was great, and when called away the loss was deeply felt. Though not what at the present day would be called wealthy, yet he had a competency, and in this respect was more favored than most of his fellow-laborers in the ministry. Kind-hearted and benevolent, he was always ready to assist those in distress, and was liberal in the support of all church-work.

He removed to Morgan County in 1848, and shortly after erected a good brick meeting-house in Morgantown, and donated it to the denomination. In August, 1862, he left the church militant and entered the church triumphant, aged eighty-one years.

Three wives preceded Elder Vawter to the grave. The fourth was left to mourn his loss, but not as those who have no hope.

ELDER ALEXANDER CHAMBERS.

Alexander Chambers was born in Rockbridge County, Va., May 15, 1756, where he resided until twenty-three years of age, when he married and moved to North Carolina. In 1790 he removed to East Tennessee, remaining four years; thence to Kentucky, where he resided three years. In 1797 he moved to Illinois, and two years thereafter returned to Kentucky, where he

remained until the summer of 1809, when he came to Indiana, and located on White River, in Jefferson County, where he resided for about forty-eight years.

The exact date of his conversion is not known, but it was during his first residence in Kentucky, where he united with a Baptist Church, and retained his connection until his removal to Indiana. Here he, and a few others who came at the same time, commenced holding prayer-meetings, and were soon visited by Elder Jesse Vawter, who constituted them into a church in 1811.

Brother Chambers was a leading member, and in 1816 was licensed to preach, which he did at his own church, and in new settlements in Jefferson and Clark counties. In 1823 he was "set apart" to the work of the ministry, and engaged in pastoral labor to a considerable extent, though compelled to work at secular employment to support his family. His pastorates at White River covered a period of about ten years, and his labors were well received there and at other points where he preached.

It is seldom a man enters the ministry so late in life as did Elder Chambers, he being sixty-seven years of age at the time of his ordination; but he was permitted to labor many years in the

Master's service, passing to rest the 29th day of June, 1857, in the 102d year of his age.

Elder Chambers was one of the solid men of the community. A hardy pioneer; an enterprising citizen; a devoted and faithful husband and father, and a humble disciple of Jesus; of strict integrity and unblemished moral character, he possessed, in an eminent degree, the confidence of his neighbors, and of his brethren in the church where he had so long been a worthy member.

As illustrative of the wild state of the Northwest Territory when Brother Chambers first entered it, the following incident, which occurred during his trip to Illinois, in 1797, and recorded in the Coffee Creek Minutes of 1857, is inserted:

"On that trip he got lost from the company of movers, under the following circumstances: He went out to shoot a buffalo from a herd that was in view, and after having killed one and taken from the carcass as much as he could carry—it being about sunset—he missed the trail, there being no roads. Darkness set in; he traveled all night, and for sixteen days wandered alone in a then entire wilderness. The company, after stopping one day and searching for him, moved on, supposing he had been killed by the Indians. On the seventeenth day the

Indians found him, nearly starved, when they took him to their camp and placed him in the hands of an old squaw, who fed and nursed him several days. They then sent two of their warriors with him to his family, from whom he had been absent about twenty-seven days." .

ELDER WILLIAM BLANKENSHIP.

William Blankenship came from Kentucky and located on White River, in Jefferson County, while Indiana was yet a Territory; probably as early as 1810 or '11. Of his early history but little is known. His own statement was that he had been "a wicked man," but as a citizen and neighbor he was well respected. During the ministerial labors of Elder Jesse Vawter at White River, it pleased the Lord to awaken him to a consciousness of his being a sinner, and of his need of pardoning mercy. He was enabled to repent and believe; was baptized and united with the church about the year 1813.

The change in Brother Blankenship was sudden and permanent. Instead of the thoughtless, indifferent man—treating religious matters as of little importance—he became the humble, devoted follower of Jesus; testifying by his daily

walk and conversation, that Christ hath power on earth to forgive sins.

In 1818 White River Church gave him license to preach. The same year Scaffold Lick was constituted, and he moved his membership to that body—it being more convenient to him—and was there ordained in 1823; commencing pastoral labors immediately, and serving successfully four years. He then moved to the northern part of Jefferson County, where he united with Indian Kentucky Church and became its pastor. He also had pastoral care of several other churches; and, though uneducated, possessed good natural abilities and was a very pleasant and attractive speaker. His pure Christian deportment, and his piety and zeal in the cause, enabled him to accomplish much in his pastoral work.

In 1827, as messenger from Indian Kentucky Church, he assisted in the organization of Coffee Creek Association, and was a useful member of that body until the formation of Madison Association; in the bounds of which he labored faithfully for two or three years, when he was called to his heavenly inheritance, about the year 1835.

ELDER THOMAS HILL, JR.

Thomas Hill, Jr., was born in East Tennessee, September 12, 1797. While in infancy his parents removed to Kentucky—purchasing a farm in Pulaski County—where he resided until nineteen years of age, assisting his father, when old enough to do so, in cultivating the farm.

In 1816, accompanied by his father and some others, he came to Indiana on an exploring trip, going as far north as the Muscatatack, near where are now located Sullivan's Mills. Here they erected a "camp," and the following day killed a large bear in the immediate vicinity. They remained until all had selected lands—Sullivan, Meek, and others, on the Muscatatack; and the two Hills on Coffee Creek. Returning to Kentucky, the subject of this sketch was married the following winter, and in March, 1817, came to his land in Indiana.

In May, 1822, Coffee Creek Church was constituted, and the same day Thomas Hill, Jr., offered himself to the church; was baptized by his father the day following, and retained membership in the same body through life. In 1823 he was licensed, and in August, 1825, was ordained and "set apart to the responsible work of the gospel ministry;" and from that time

forward made the "ministry of the word" the main business of life.

At that early day anti-mission sentiments had become quite prevalent; but from the first Elder Hill had warmly espoused the cause of Missions, and was the first missionary in this part of the State, accepting an appointment from the Am. Bap. Home Mission Society as early as 1826 or '27, continuing several years, and traveling on horseback through most of the counties of Southern Indiana, at a time when such traveling meant something. It was through his influence, probably, more than that of any other, that the missionary spirit ultimately prevailed throughout this section; and he lived to see every church in Coffee Creek Association, as well as others where he had labored, not only *adopt* missionary principles, but *contribute* to their support.

In the early days of the Ind. Baptist Gen. Association, he accepted an appointment as missionary under that body, and was afterwards appointed general agent for the State. At the close of 1838, Elder Thomas Hill, Sr., resigned the pastoral care of Coffee Creek Church, and the same day a call was extended to Elder Thomas Hill, Jr., to fill the vacancy, which he accepted, resigning his position as State agent. His pastoral relations continued at his home

church nearly thirty years; and he also, at various times, labored with nearly every church in the Association, as well as many in Madison, Sand Creek and Brownstown Associations, and some across the river in Kentucky, in all of which God abundantly blessed his labors to the conversion of souls. In addition to pastoral duties, he had much arduous labor to perform. He was Moderator of Coffee Creek Association thirty-nine years, and was expected to attend all annual sessions of corresponding Associations; to attend at ordinations, at church constitutions, at protracted meetings, and at conventions of the various societies of the denomination; his time being thus fully occupied throughout a long and eventful life.

In 1865 his companion was called away. This sad bereavement and the infirmities of age induced him to resign regular pastoral work, yet he continued to preach and labor in the cause of Christ until stricken with the disease that terminated his mortal life. His first sermon was delivered at Coffee Creek Church in the commencement of 1823, and his last, or last but one, at the same place in November, 1875, making nearly fifty-three consecutive years that he had labored in the same community, always drawing a large congregation of attentive and interested listen-

ers. He closed his earthly career and passed to rest the 27th day of March, 1876, in the seventy-ninth year of his age.

Thus was lost to the community the presence of a remarkable man, but his influence still lives. As a citizen and neighbor his character was irreproachable; as a Christian, his daily walk and undoubted piety were recognized by all. Large, dignified and noble in appearance; with a good command of language and an impressive manner in presenting truth; being an easy, fluent speaker, and a splendid singer, he was classed as the most popular orator of his day in this vicinity. Never putting himself forward, but ever shunning notoriety, he was nevertheless forced to the front, and regarded as one of the leading spirits of the age.

Elder Hill was a man of peace—never “threw clubs,” never sought controversy; but when thrust upon him, no man could more ably defend the principles, or more clearly and concisely and forcefully present the distinctive tenets of the denomination. His was the happy “gift” to say *just enough* to clearly elucidate the position taken, and to *leave unsaid* everything that would tend to divert the mind from that position.

He was sound on all Baptist doctrines, and when deemed advisable to present them, used

language that could not be misunderstood; yet the kind Christian spirit manifested, and the pure, gentlemanly deportment maintained, disarmed undue criticism, and these discourses were kindly received by the numerous members of other denominations who listened to them.

I will close by giving the testimony of an aged pedobaptist (Thomas Rowland)—a man of piety and intelligence, who, from youth to old age, was a worthy member, and for many years a leader in the M. E. Church. This brother once said to the writer: "I have been intimately acquainted with Brother Hill for more than forty years, and can truly say I never heard him make a remark, in the pulpit or out of it, that I could wish he had not said."

ELDER WM. T. STOTT.

William Taylor Stott was born in Woodford County, Ky., in the year 1788. When quite young he was led to feel his need of pardoning mercy, and at the age of thirteen years gave his heart to the Savior; was baptized and united with a Baptist Church in the vicinity, continuing a faithful member as long as he remained in the State.

In the fall of 1815, with his family, he moved

to Indiana Territory, locating near Vernon. A few other families located at Vernon the same season; and while preparing homes for themselves, they did not forget their obligations to the Master, but immediately commenced holding prayer-meetings, and the following spring were constituted into a church—Brother Stott and wife, and five others, being the constituent members. This church (Vernon) united with Silver Creek Association in 1816; was one that formed Coffee Creek Association in 1827, and Madison in 1833, in each of which Brother Stott was an active member, and Moderator of the last-named many years.

In the welfare and prosperity of Vernon Church he took an active interest, and was always ready by word or deed to assist in all needed work. He retained membership in the same connection to the close of life, a period of sixty-one years—fifty-five of which he preached the gospel. He was early impressed with a desire to proclaim the good news of life and salvation, through Christ, to his fellow-men, and in this was encouraged by the church, which granted him license to preach, probably in 1822; and in the fall of 1825, he was “publicly set apart by ordination” to the work of the gospel ministry.

From that time forward Elder Stott was fully

identified with the ministry of the word, and was one of the early preachers whose labors were so greatly blessed in leading sinners to the Savior, and in building up and strengthening the Baptist cause in Southern Indiana. Always faithful, always zealous for the truth, always ready to labor in any field where there was a prospect of accomplishing good, his services were in great demand. In addition to regular pastoral work he traveled over a large section of country, and held protracted meetings with feeble churches, and in many places destitute of church organizations. Although remarkably firm and decided in his religious principles, he was free from narrow-mindedness and bigotry; was kind, and courteous, and friendly with all denominations, and by all regarded as a pure, upright, consistent Christian.

He was a cheerful supporter of Missions and all advance work of the denomination. In the fall of 1836 he accepted an appointment by the Ind. Bap. General Association, serving as missionary of that body in 1837 and '38, and probably longer, at a salary of \$16.66 $\frac{2}{3}$ per month for services rendered. The other missionaries of the State Association at that time were Elders Zachariah Bush, J. D. Crabbs, Madison Hume,

and Reuben Coffey, each of whom received similar compensation.

Elder Stott's field for mission work was Jennings and adjacent counties. He assisted in collecting and constituting several churches, and his reports for each year were very satisfactory. As long as physical strength permitted, he was regular in his attendance at the house of God; but during the last four or five years of his life he was greatly afflicted, and seldom able to go from home. He bore all with true Christian fortitude, and when at last the summons came, it found him fully prepared and anxious to depart and be with the Savior. He died on the 14th of April, 1877, in the eighty-ninth year of his age, and in the seventy-seventh of his Christian life.

What a wonderful advancement in the Baptist denomination of the State Father Stott was permitted to witness! When he was baptized, the first year of the present century, but little was known of the Northwest Territory. A few settlements had been made along the Ohio River in what is now Indiana. There was but one Baptist Church, and it had less than one dozen members, and no resident minister. He lived to see Indiana one of the great States of the Union, embracing in her population 41,191 Bap-

tist communicants, organized into 566 churches and 30 Associations, and with 437 ordained ministers. Behold! what hath God wrought!

ELDER JAMES GLOVER.

James Glover was born August 14, 1792, in Virginia. While a youth he came with his parents to Kentucky, and resided in that State until about nineteen years of age, when he came to Indiana, locating near Madison.

The 1st day of June, 1813, he married Miss Elizabeth Vawter, daughter of Elder Philemon Vawter. When about twenty-four years of age he was converted, was baptized by Elder Jesse Vawter, and united with Mount Pleasant Church, where, a few years later, he was licensed to preach, in which he engaged to a considerable extent, particularly in the lower part of Jefferson County, bordering on Clark. In 1824, in that vicinity, and largely through his efforts, Elizabeth Baptist Church was constituted—Brother Glover and wife and six others being the constituents—where, in the fall of 1825, he was ordained, and continued a faithful laborer in the vineyard of the Lord to the close of life.

In 1827, Elder Glover was called to the pastorate of Elizabeth Church, faithfully sustaining that relation to the time of his death, a period of thirty years. He also preached at many other points in the counties of Jefferson and Clark, as well as on the opposite side of the river, being instrumental in leading many persons to the Savior and in building up weak churches.

The introduction of what was called "Campbellism" into the Baptist churches of Southern Indiana, and the consequent discord and division which ensued, particularly during the decade from 1830 to 1840, was a source of great embarrassment to Elder Glover in his pastoral work; but the firm, consistent adherence to principle on his part, as also of other leading ministers of the denomination, resulted in restoring harmony and concert of action, and in a few years the cause was much stronger than before the time of those severe trials.

In the organization of Coffee Creek Association, Elder Glover took an active interest, and was ever present at the annual meetings when not providentially detained. He was also an energetic worker in all branches of Christian duty, but, as was common with ministers of that day, received but little compensation for services. He and his companion were compelled to labor

diligently to provide for themselves and five children.

His last appointment to preach was at Kimberlin Creek, but before the time arrived he was stricken with cholera, and died July 3, 1856, having preached the gospel nearly forty years.

Sister Glover is still living, and furnishes the material for the above sketch. Though now in the eighty-sixth year of her age, she is quite vigorous of mind and body; yet she expects soon to join her companion, with whom she cheerfully struggled through so many years of toil and privation, and with him enjoy that rest which remains to the people of God.

ELDER JOHN B. NEW.

John B. New was born in North Carolina November 7, 1793. While yet in early childhood, his parents moved to Gallatin County, Ky., where he was reared to manhood. He was a soldier in the war of 1812, and shortly after its close made profession of religion, and united with the Baptist church at New Liberty, in what is now Owen County, retaining membership until some time in 1817, when he came to Indiana. Obtaining work in Madison, he united by letter

with Mount Pleasant Church, and was there licensed to preach about the year 1822.

Soon after this event, he went to Kentucky and was married. Returning to this State, he located at Vernon, uniting with the Baptist church there, and in the fall of 1825 was "set apart" by ordination. Entering heartily into ministerial duties, he held meetings at many places through Jennings and adjoining counties, and, being a fluent speaker and good singer, his services were in much demand, and he was soon quite a popular preacher.

Vernon Church was a member of Silver Creek Association at that time, and Elder New was a messenger to that body until the organization of Coffee Creek, in the bounds of which he labored quite successfully for a few years. Having imbibed the principles taught by Alexander Campbell, he ceased to preach Baptist doctrines, and finally united with the Christian Church about the year 1833, holding membership and preaching in that connection up to the time of his death, which occurred January 21, 1872, in the eightieth year of his age.

The dates in the foregoing were furnished by Elder Hickman New, of Vernon, brother of the deceased.

ELDER JOHN BUSH.

It is thought that Elder John Bush was a native of Kentucky, and was a member of the Baptist Church, and probably an ordained minister, before leaving that State. As early as 1825 he came to Indiana and united with Harbert's Creek Church. He was a messenger from that body to Silver Creek Association in 1826, which is the first time his name is found on the record.

At the organization of Coffee Creek Association, he was a messenger from Harbert's Creek, and from 1828 to 1832 a messenger from Bear Creek, both churches going with Madison Association the year last named. In that body his name appears on the minutes up to 1837, and he was pretty extensively engaged in pastoral work to that date, since which I find no mention of him, except in the Circular Letter of Coffee Creek Association of 1840, written by Elder John Vawter, where the name of John Bush is given as one of the Baptist ministers who had died within the past few years.

ELDER JOHN L. JONES.

Nothing has been learned of the history of Elder John L. Jones prior to the year 1828. At

that time Ebenezer Church (Jackson County) was received into the Association, Elder Jones being one of the messengers, and it is probable that he had been ordained before coming to Indiana, though this is not known.

He was a man of good intellect and good preaching talent, was actively employed in ministerial duties, and a prominent man in the Association as long as he remained in it. The last time his name appeared on the minutes was in 1832. It was about that time he embraced the doctrines of Campbell, and so ceased to preach in the Baptist denomination. He subsequently united with the "Disciples," and, it is believed, preached for them as long as he lived.

LATER.—The name of Elder Jones was placed with the deceased ministers under the impression that he died many years ago; but I have lately been told that he still lives—his home being with a daughter at Indianapolis—that he is past ninety years of age, and nearly blind and helpless. Of the correctness of the statement I have no knowledge.

ELDER JESSE MILES.

For most of the following I am indebted to Brother Enos Miles, of Mud Lick, Jefferson County.

Jesse Miles was born in Virginia—time and place not known. When quite young, he came with his parents to Woodford County, Ky., where he resided until nineteen years of age, when he married Miss Sarah Christie and settled on a farm in Shelby County. Not long after this event he and his wife united with a Baptist church called Indian Fork.

Brother Miles was licensed to preach at this church, and subsequently ordained, but the dates are not known. Not long after his ordination, the subject of communing with persons holding slaves so agitated the church that it caused division, Elder Miles, with others, withdrawing. He preached as Freethinker or Independent while he remained in Kentucky, and after coming to Indiana, in 1814, he still preached as an Independent for several years.

About the year 1821 he united with the Baptist Church at Versailles, and was pastor there and at many other places, very good results attending his ministrations. Versailles united with Coffee Creek Association in 1827 and with Madison in 1832, Elder Miles being a member of the former four years and the latter some twelve or fifteen, in each body occupying a prominent position, and being considered a preacher of good attainments and usefulness.

Sometime between 1840 and 1850 he moved to Wisconsin, uniting with a Baptist church there, and continuing to preach until the feebleness of old age compelled him to desist. He and his wife raised a large family of children, and lived together happy in the enjoyment of each other's society and the affection of relatives and friends to an advanced age, probably about eighty.

ELDER JACOB S. RYKER.

Jacob S. Ryker was one of the early settlers of Jefferson County, coming to this State from Kentucky. He was a member of White River Church, into which connection he had been received about the year 1820, and where, in 1825, he was licensed to preach.

In the spring of 1826 he moved to the vicinity of Indian Kentucky Church, some eight miles north from Madison, where he became a member and also pastor. In the fall of the same year he was a messenger to Silver Creek Association, and was a member of the Committee on Division at that session.

In 1829, he removed his membership to Hebron, a church recently constituted, and was there ordained to the ministry of the word in

1830, and became its pastor. He retained membership at Hebron, according to the best information I can obtain, to the close of life.

Elder Ryker was a member of Coffee Creek Association four years, and was regarded as a man of piety and consistent Christian deportment, with good preaching talent and good business qualifications. With his church he went into the organization of Madison Association, in the bounds of which he labored until called to join the blood-washed throng of the redeemed.

ELDER JACOB M. COX.

Jacob M. Cox was born in Fayette County, Pa., December 15, 1799. When a youth, he was brought by his parents to Kentucky, where he resided until the fall of 1818 (probably), when he was married, and soon after moved to Jefferson County, Ind. The following winter he united with Mount Pleasant Church, where he received license to preach, either in 1827 or 1828.

In May, 1829, Hopewell Church was constituted, and Brother Cox moved his membership to that point, it being nearer his residence. He was ordained at Hopewell in 1830, and in March

following called to the pastorate, serving successfully until he moved from the county, a period of fifteen years. During that time he also held pastoral relations with Bethany, Lick Branch, White River, Mount Moriah, Zion and others, in all of which his services were efficient and productive of good.

In 1845, he moved to Jennings County, and united with Graham Church, Madison Association, serving as pastor several years; and also at Hopewell, Ripley County; Bethel, New Marion, Otter Creek and Brush Creek, and at Taylorville, Sand Creek Association, continuing to preach until health and strength failed.

During the early years of his ministry, Elder Cox was compelled to labor hard in clearing up a farm in the green woods; and, indeed, with a large family to support, and with but small compensation for pastoral services, industry and frugality were indispensable; yet in his later years he was placed in very comfortable circumstances. Secular employment, however, was never allowed to interfere with ministerial duties.

In visiting the sick and afflicted; in comforting the bereaved; in rendering the last sad duties to the departed, and in ministering to the needs of all classes, Elder Cox was the peer of any other. As he lived, so he died—an humble, faithful

follower of Jesus; loved and respected by all, and at peace with God and all mankind.

He died on Sunday morning, September 15, 1867, aged nearly sixty-eight years. The following day he was buried in Graham Cemetery, funeral services being conducted by Elder F. D. Bland. Remarks were also made by Elders W. T. Stott, Thomas Hill, R. Wilson, ——— Griggs and J. S. Reed.

ELDER LAWSON STEPHENSON.

Lawson Stephenson was licensed to preach by the Bethel Baptist Church in 1828, and ordained at Liberty Church (Jefferson County) in 1831. In that year, and the year following, he was a messenger to the Association, after which, with his church, he went into the organization of Madison Association, and his name is not again on our Minutes.

I have not been able to learn anything of his early history, nor anything in regard to his ministerial labors later than 1832, only that he supplied several churches; that he was a man of excellent character; that he was beloved in the community, and that he continued to preach until the time of his death, which occurred about the year 1838.

ELDER ZACHARIAH BUSH.

Zachariah Bush was a native of Kentucky, where he was born about the year 1794—locality not known. He came to Indiana as early, probably, as 1820, and settled on Slate Creek, Jennings County, where he opened up a farm. Before leaving Kentucky, he had married a very estimable young lady; and a few years after coming to this State, both united with Coffee Creek Church, being from the first noted as very humble, consistent Christians.

Brother Bush was licensed at Coffee Creek in 1831, and ordained in March, 1832. He zealously pursued his ministerial calling; and, although uneducated, was a man of good natural ability; was a pleasant speaker; was highly gifted in exhortation; was a splendid singer, and had rare qualifications for pioneer work.

About the year 1836 or '37 he moved to Scott County, and united with Friendship Church. At that time he was employed as missionary by the General Association of Indiana, and was very successful in his work in Scott and adjacent counties. He also did considerable pastoral work; his time being fully occupied in the duties pertaining to the ministry.

He died on the 18th of September, 1841, aged about forty-seven years. Although an or-

dained minister less than ten years, he had become well and favorably known throughout this section, and his death was a great loss to the denomination. Two days after the decease of Elder Bush, his wife followed him to the spirit-land. They had lived happily together, and their pure Christian deportment had won for them the love and good will of all the followers of the Lamb, wherever they were known.

ELDER JOHN R. TINDER.

The name of John R. Tinder appears on the Minutes of Coffee Creek Association for the first time in 1832, when he came as an ordained minister and messenger from Ebenezer Church, Jackson County. In 1834 he was a messenger from Union—that being the last time he was present as a messenger. In 1836, mainly through his influence, four churches united in forming Brownstown Association; and he was its Moderator and leading minister many years.

Elder Tinder was a man of much more than common intelligence and influence in his day. When young in the ministry, he embraced anti-mission sentiments and was a leader in the cause. Indeed, he appears to have been a “born ruler,”

and his tact for organizing and leading was surpassed by none in this vicinity. He was honest in his convictions, and only opposed "men-made" societies because he believed them to be opposed to the teachings of the Bible. In his later years, however, he saw differently, and was hearty in the support of all denominational enterprises. As a preacher he was quite popular—having a good command of language, an impressive manner of delivery, and the power of controlling the emotions of his auditors in an eminent degree.

John R. Tinder was a son of James Tinder, who was a licentiate, and member of Ebenezer Church. It is thought they came from Ohio, but the early history or close of life of either one is not known.

ELDER JOSEPH HANKINS.

At the sixth session of the Association, in 1832, Elder Joseph Hankins was a messenger from Milton Church, in Jefferson County. He was a member of the Committee on Division of that year, and his church was one that was dismissed to form Madison Association; consequently, he was a member of Coffee Creek As-

sociation but one session. I have not been able to learn anything of his history, either before or after the date named.

ELDER JESSE W. ROBINSON.

The parents of Jesse W. Robinson immigrated from Kentucky about 1820, and located in the western part of Jennings County, Ind.—Jesse at that time being some twelve or fifteen years of age. When about twenty-four years old he was united in marriage with Miss Nancy Scott, and not long after, was baptized and received into the fellowship of Coffee Creek Church, his wife being already a member.

He was subsequently licensed to preach at Coffee Creek, and ordained to the ministry in 1837, the ordination of John Hill occurring at the same time. Elder Robinson enlisted actively in ministerial duties, and, though uneducated, was quite a popular preacher. He remained in the Association but a few years—as he moved to Jackson County; but continued in the ministry through life. It was largely through his efforts that Liberty Association was organized in 1847; and he was a leading man in that body, and prominent in all denominational work in that vicinity. He died during the war, probably

in 1863 or '64—his wife and several children surviving him.

ELDER JOHN HILL.

John Hill was born in Henry County, Va., November 2, 1787. When a youth, he went with his parents to Tennessee; thence to Kentucky, where they located in Pulaski County. In 1805 he married the daughter of Malachi Cooper, a Baptist preacher of the vicinity.

A few years after marriage they united with the Sinking Creek Baptist Church, retaining their membership several years, when they were dismissed by letter and moved to Montgomery County, Ala., uniting with a church there.

Brother Hill was subsequently licensed to preach, but the name of the church and date of license are not known. He remained in Alabama several years, and engaged to a considerable extent in preaching. During his sojourn there, his father's family had removed to Jennings County, Ind. In the course of a few years he made them a visit, and purchased a farm, bringing his family to it soon after. He united with Coffee Creek Church (his father being pastor), where he took an active part in all church-work, and frequently preached there and

at other points. In August, 1837, he was "set apart" to the ministry by ordination.

Not long after his ordination, he removed to Clinton County, Ind., and there located permanently. He actively engaged in the ministry of the word, and his pastorates extended to many churches, and embraced a large scope of country. He was a man of good preaching talent; of unblemished Christian character; of fine social qualities. His services were in great demand, and highly appreciated both by the church and community.

In 1847 his wife was removed by death, and was buried in the Sugar Creek Cemetery, near their home. She had been a faithful and beloved companion for forty-two years, and the blow to him was severe; yet he still continued in his ministerial work as before. He was subsequently married to a very estimable lady, but lived with her but a very few years, as he too was summoned home on the 6th day of April, 1852, in the sixty-fifth year of his age. His companion survives him, and is now Mrs. Rowland, of North Vernon, relict of Thomas Rowland, deceased.

ELDER CHARLES SNOWDEN.

The place of nativity and early history of Charles Snowden have not been ascertained, but it is believed that he came to this State from Kentucky as early as 1825. He located in Jennings County, and engaged in clearing up a farm. Not long after his arrival he united with Coffee Creek Church.

About the year 1834 he was licensed to preach, and in January, 1838, was ordained. He preached regularly at school-houses and private dwellings for some years, but it is not known that he ever engaged in pastoral duties.

Elder Snowden was considered to be an exemplary Christian, and was much respected as a citizen and neighbor. He was able in exhortation and highly gifted in prayer, and his ministerial labors were well received and productive of good, but as a preacher he never attained eminence. He remained in this vicinity but a few years, removing to Scipio, in Sand Creek Association, where he died.

ELDER ELIJAH SOMMERS.

Elijah Sommers was born about the year 1764. It is not known at what time he united with the

church or when he was ordained, but in the early years of the present century he was a prominent revivalist of the Baptist denomination in Kentucky, and continued his labors as an evangelist many years, holding meetings in the bounds of several associations with very great success.

When an old man he came to Jefferson County, Ind., and united with Bethel Baptist Church. This church (afterward called Mount Gilead) united with Coffee Creek Association in 1839, Elder Sommers being one of her messengers. He was regular in his attendance at the anniversaries for five years, and, though quite old, was vigorous, being prominent in all associational duties. He was an able, earnest speaker, exhibiting the zeal and energy of a young man, and was recognized as a minister of deep piety and more than ordinary ability. He died in March, 1844, aged about eighty years.

ELDER SAMUEL M. STORY.

Samuel M. Story was born near Rochester, N. Y., about the commencement of the present century, in which locality he resided up to the years of manhood, and where he received a liberal English education. He was a Baptist,

and was probably licensed to preach before leaving his native State.

He removed to Vermont, where he soon engaged in preaching, and in the course of two or three years was ordained—time and place not known—and labored regularly in the ministry until he moved West.

He located on Six Mile Creek near Hardinburg, Jennings County, Ind., about 1840, and soon afterward placed his letter in Coffee Creek Church, where he remained a member probably ten years. He devoted a large portion of his time to ministerial duties, and was counted one of the most able preachers of the denomination in that day as long as he remained in the work. Not long after the death of his wife, which occurred about 1852, he left the ministry, but continued to reside in the county to the time of his death in 1865.

ELDER JOHN CHAMBERS.

John Chambers was born in Shelbyville, Ky., June 5, 1800. At the age of nine years he came with his parents to Indiana, where they located on White River, Jefferson County. He resided with his parents, and assisted in clearing up and cultivating the farm until about twenty-four years

of age, when he was married, and, purchasing land, opened up a farm for himself.

He professed faith in the Savior, was baptized by Elder Thomas Hill, Jr., and united with White River Church March 3, 1834. From the first he was an exemplary Christian, and had the entire confidence of his brethren in the church, which he retained through life. He was licensed to preach at White River in 1841, and ordained in 1842. From that time he devoted all his time to the ministry, except so much as was absolutely necessary to provide a living for his family, but little compensation ever being received for pastoral services. His ministerial labors were principally in the bounds of Coffee Creek Association, though many times they extended into those of Madison, Brownstown and Bethel.

Elder Chambers was not a brilliant preacher, but was a man of good intellect, and his sermons were practical and earnest, coming from the heart and reaching the hearts of his hearers. He was sound in doctrine, was a safe counselor and ever a beloved pastor. A pastorate of more than twenty-five years at his home church, of seventeen years at New Bethel, and many years at other points, proves with what love and esteem he was held by his brethren. His moral stand-

ing and integrity were also appreciated by the community, as evidenced by his being chosen to serve many times as Justice of the Peace, Township Trustee, County Commissioner, County Treasurer and member of the State Legislature. While filling these civil offices, however, he never lost sight of the fact that he was an Ambassador for Christ, which he considered the highest calling conferred on man.

Soon after the adjournment of the forty-eighth session of the Association, in 1874—of which he was Moderator, and which position he had before several times filled—Elder Chambers was stricken with paralysis, and was a great sufferer from that time until called home, a period of nearly eight years. For a number of months before death he was as helpless as an infant. His only anxiety expressed, when conscious, was that the summons might come and he be at rest. He died the 5th of August, 1882, aged eighty-two years and two months. He had resided in Jefferson County seventy-three years; was a member of White River Church forty-eight years, and a minister forty-one years.

Brother Chambers left no family. He had been twice married, but both wives preceded him to the grave. His only child, a daughter of his first wife, died in early girlhood.

ELDER JAMES B. SWINCHER.

James B. Swincher was born in Frankfort, Ky., October 29, 1803, and died at Vernon, Ind., September 9, 1879; consequently was a little less than seventy-six years old.

He came when a lad with his parents to Jefferson County, and resided with them, assisting his father in opening and cultivating a farm, until twenty-one years of age, when he married and commenced farming for himself in the immediate vicinity. Bethany Church was constituted at his father's house in 1838, and not long after the subject of this sketch was received into membership by experience and baptism. He soon took part in social meetings, and ere long engaged earnestly in exhorting sinners to embrace the Savior, and accept salvation on the terms of the gospel.

In January, 1842, the church recognized his talent by granting him license to preach, and in the fall of the same year he was ordained to the ministry and immediately called to the pastorate, in which relation he continued until his removal to Vernon, a period of sixteen years. He also held pastorates with many other churches, usually having the care of three or four at the same time, and was quite successful in his work. He was, for a number of years, Clerk of the Asso-

ciation, and always manifested a deep interest in its proceedings, and in all other branches of Christian duty.

After moving to Vernon he actively pursued his ministerial calling, preaching extensively in the bounds of Madison Association, and still continuing pastoral relations with several churches in his old neighborhood. As a general rule his pastorates were long and attended with success.

With a fair education and a willingness to cheerfully do his full share in all departments of church work, he held a prominent position in the denomination, and was always reliable. In all business transactions he was prompt; in all his appointments, punctual; of even temper, never being highly elated or unduly depressed, he ever manifested, what in reality he was, a true Christian gentleman.

Elder Swincher was three times married. His last wife, formerly Miss Ward, and a son of his second wife are all the family he left.

ELDER WM. P. NEWMAN.

Of the early history of Wm. P. Newman nothing is known. In 1844, Second Madison (colored) returned him as an Elder, and he was

at the Association that year, but his name is not again on the record. Second Madison was represented at the sessions of 1845 and 1846, since which time no record of the church is found, and nothing can be learned either of the church or Elder Newman.

ELDER JOHN REECE.

John Reece came from Kentucky to Jefferson County, Ind., at an early day. About the year 1835 he was converted and became a member of White River Church, where he was licensed in 1839, and "fully set apart to the ministry by ordination" in 1846. He engaged in the work to a considerable extent, holding meetings at various places in the bounds of the Association for some five or six years, but it is not known that he ever had special charge of any church as pastor.

In the spring of 1852 he started with his family for Texas, but, before reaching the place of his destination, he was attacked with malarial fever, and died on Red River among strangers March 14, 1852.

But little has been learned of his personal history or ministerial labors, yet I am assured that he was a man of piety and true moral

worth, beloved and respected by his brethren and neighbors.

ELDER TIMOTHY B. LEWIS.

Timothy B. Lewis was born in the year 1819, in Steuben County, N. Y. In 1820 he was brought by his parents to Indiana, where they located on Slate Creek, in the southern part of Jennings County. Here Timothy was reared to manhood, assisting his father in farming. When about twenty-two years of age he married, and bought land about three miles from the homestead, again engaging in clearing up land for a farm.

Being raised by pious parents, and being a remarkably moral and steady young man, he early gave his heart to the Savior. He united with Coffee Creek Church, where, a few years later, he was licensed to preach, which he did to a considerable extent in destitute localities, particularly in the southwestern part of Jennings County, and in Jackson and Scott.

In April, 1849, First Marion Church was constituted at a school-house near his residence—he and his wife being of the constituents. Brother Lewis had been preaching at the school-house for some time, and immediately after the consti-

tution, was called to the pastorate. In August, of the same year, he was ordained as a "minister of the Baptist Church of Christ." He was pastor at First Marion altogether about nine years, and also had the care of several other churches, being actively engaged in the ministry as long as he remained in the State.

In 1865 he sold his farm and moved to Riley County, Kan.—purchasing a farm in the vicinity of Manhattan—where he diligently pursued his ministerial calling, serving as pastor with several churches, and continuing in the work until a few weeks before his death, which occurred in 1877. His wife and several children were left bereaved.

Brother Lewis was not a scholar, was not an orator, was not counted as a very able preacher; yet he was ever regarded as one of our best and most efficient pastors. His undoubted piety; his zeal in the cause of Christ; his love for the Master and for the souls of the perishing; his truly Christian character, and his untiring efforts to do good, were universally acknowledged; and it may be safely said, no one in all this community held a warmer place in the hearts of his fellow-men than did Timothy B. Lewis.

ELDER WILLIAM BUSSEY.

William Bussey located in Scott County, Ind., probably as early as 1835. I have been told that he was a native of New York, but know nothing definite of his early history. He had an older brother, Amos, who was a Methodist preacher in this vicinity for many years. William at first belonged to that denomination, and was, I think, a local preacher.

About 1848 or '50 he left that connection and united with the Liberty Baptist Church, where he was ordained in 1854. He heartily enlisted in ministerial duties, and for many years did regular pastoral work, preaching at times for many of the churches in the southern part of the Association, and some in the bounds of Brownstown. His services were well received, and in some cases were quite successful. His last pastorates were at Kimberlin Creek and Hebron, in 1867, not long after which he left the ministry. He died in the early part of 1881, leaving a wife, but I do not know whether there were any children.

ELDER A. WARD.

The first account I have of Elder A. Ward he was a messenger to the Association in 1856,

coming from White River Church. He retained his membership there, and was regular in his attendance at the anniversaries until 1862; but I find no account of his being engaged in pastoral work at any time.

In the spring of 1863 he moved to Missouri—place not known. Neither is it known whether he engaged in ministerial duties there, or whether he is yet living.

ELDER WILLIAM A. CHAMBERS.

Being personally acquainted with many relatives and friends of Elder William A. Chambers, I anticipated no difficulty in securing his full history. For some cause, however, repeated letters have elicited no response, and I must rely on my own knowledge of the man for a brief sketch.

Wm. A. Chambers was born near Kent, in Jefferson County, Ind., and when a young man professed religion, was baptized and admitted to membership in White River Church, retaining the connection to the close of his life. In 1861 he was licensed to preach; in 1866, ordained; and in July, 1867, while preaching at his home church, fell from the pulpit—DEAD.

Brother Chambers resided on a farm, but his

main business for several years had been school-teaching, in which profession he was a success. With a good intellect and a good education; with clear and quick perceptions; being "apt to teach," and having rare social qualities, he was deservedly popular. As a preacher he bid fair to take high rank. While a licentiate, he had pastoral care of several churches, and at the time of his death was serving three or four. He was recognized as a rising man, and his sudden death was a great shock to the denomination as well as the community.

Brother Chambers left a wife (daughter of Wm. Buxton, and now wife of Deacon John H. Conway, of Crawford County), and, I think, two or three children.

"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

CLASS SECOND--MINISTERS NOW LIVING.

ELDER WM. B. LEWIS.

THE oldest minister now in the Association is Wm. B. Lewis, of Cana, Jennings County. He was born in Steuben County (now Yates), New York, November 15, 1816. At the age of four years he came with his parents to Indiana, and has resided in the same vicinity ever since.

His parents were Baptists and exemplary Christians. The early religious training of a mother who was particularly noted for her piety and Christian zeal caused him, when quite young, to think seriously of his need of pardoning mercy, yet he did not openly confess Christ until about twenty-one years of age. At that time he made a profession of religion, was baptized by Elder Thomas Hill, Jr., and received into the fellowship of Coffee Creek Church, where he continues to hold membership.

Not long after he united with the church his mind was drawn to the importance of preaching the gospel, and he commenced to publicly ex-

hort his fellow-men to repentance and faith in the Lord Jesus Christ. In 1843, Coffee Creek Church granted him license to preach, and in 1848 he was ordained.

From that time forward Elder Lewis devoted a large portion of his time to ministerial work, though, in common with other preachers of his day in Southern Indiana, he was compelled to engage to a considerable extent in secular employment to support his family. He probably never received as much as \$100 in any one year for ministerial services, except when in the employ of the General Association.

His pastorates have extended over a large section of country, he having labored in the bounds of Bethel, Madison, Brownstown and Coffee Creek Associations. For some years past he has not been in regular pastoral work on account of failing health, yet still preaches in neighboring churches and school-houses when able to do so. His disease being paralysis and nervous debility, he can seldom go from home, and, of course, can not expect ever again to engage in active ministerial work.

Elder Lewis could not be styled eloquent nor a fluent speaker, yet his sermons were sound, were well prepared, and exhibited a depth of thought and a thorough understanding of the

Scriptures rarely surpassed by any preacher of this vicinity.

He was not quick to arrive at conclusions, his mind requiring time to look at the subject in all its bearings, but when convinced of the correctness of any principle, it became a fixed fact—a part of himself—never to be abandoned. His early espousal of anti-slavery and temperance principles rendered him unpopular in some localities, yet he never swerved from what he deemed to be his duty, but boldly advocated his principles whenever the occasion demanded it. He was Moderator of the Association at the sessions of 1875 and 1876, since which he has not been present at the anniversaries.

Elder Lewis was married in 1835. His wife is still living, as are a son and three daughters.

ELDER WM. Y. MONROE.

Wm. Y. Monroe is a native of Oldham County, Ky., where he was born April 3, 1824. When a youth he came with his parents to Scott County, Ind., where he resided until some years after his ordination.

In 1842, he made a public profession of faith in Christ and united with the Methodist Protest-

ant Church, in which connection he remained a member until December, 1849. At that time, his views on baptism and church polity having been changed, he united with the Liberty Baptist Church, and was immediately licensed to preach, delivering his first sermon the evening of the same day.

In December, 1850, Brother Monroe was fully set apart at Liberty Church, by ordination, to the work of the gospel ministry, and from that time has devoted his life mainly to the responsible duty of preaching the word. Several of the first years of his ministry were devoted to the domestic mission work of the Association, preaching in destitute localities, his labors being crowned with good results. After four or five years of this service, he resigned in order to devote all his time to pastoral duties, in which also his labors have been greatly blessed.

While in connection with Coffee Creek Association, he was for several years Clerk of that body, and was ever an active, influential member; and when, in 1858, he removed to the Madison Association, it was cause of deep regret to his brethren and friends where he had labored. He located at North Madison, and was immediately called to the pastorate of the church there for half time, which relation he has sustained for a period of twenty-five years.

During the Rebellion Elder Monroe raised a company for the 82d Ind. Vol. Infantry, going out with them as Captain. After his return he was twice elected Treasurer of Jefferson County, in which position he maintained the character of the pure public officer and true Christian gentleman. His pastoral relations at North Madison were continued while attending to his official duties as Treasurer, and he also preached at other points as opportunity presented. Since that time he has been fully engaged in ministerial work, often attending churches from forty to sixty miles distant, and sometimes much farther.

Possessing fine social qualities, being a fluent and easy speaker, sound and reliable in Bible doctrine, and an indefatigable worker, ever manifesting a deep interest in all Christian work, he is justly regarded as one of the most successful pastors in Southern Indiana. He has for years been the efficient Moderator of Madison Association, a Director of the Indiana Baptist State Convention, and an active participator in all advance movements of the denomination. His failing health has for several years been cause of deep solicitude on the part of his numerous friends, and especially so as they realize that he is constantly overworked.

Elder Monroe buried his first wife shortly

after the close of the war. He subsequently married Miss Julia Williams, of Lancaster. His Post-office address is North Madison, Ind.

ELDER WM. H. LAWRENCE.

Wm. H. Lawrence was born in Clark County, Ind., in 1821. When nine years old his parents moved to Jennings County, locating about six miles south from Vernon. Here, at the age of nineteen, he united with Mount Moriah Church, of which he continued a member until the church disbanded, when he united with Coffee Creek, holding membership there until the spring of 1882.

Brother Lawrence was licensed to preach by Mount Moriah Church in 1857, and in August, 1860, was there ordained to the ministry, in which calling he labored to a considerable extent for several years, mostly preaching in destitute localities, though sometimes employed in regular pastoral work.

For several years past he has not been in the ministry, devoting his time to farming when able to attend to business. At the organization of Commiskey Church in April, 1882, Brother Lawrence was a constituent member and one of the principal movers in the enterprise, and,

though in feeble health, manifests a good degree of interest in the cause.

The first wife of Brother Lawrence died some four years ago. He has recently married Mrs. J. C. Coryea, of Jefferson County. His Post-office is Commiskey, Jennings County, Ind.

ELDER GEORGE L. MERCER.

George L. Mercer was born in Spencer County, Ky., April 15, 1827, and came to Scott County, Ind., in 1845. In June, 1846, he volunteered in the United States Army, and served one year in the Mexican War, participating in several engagements, particularly the terrible battle of Buena Vista, February 22 and 23, 1847.

Returning from Mexico, he resumed the profession of school-teaching, which has been his principal employment for thirty-seven years. In August, 1849, he married Miss Catharine A. Ringo, who died in 1855, and soon after he went back to Kentucky. While there, in December, 1857, he married Miss Nancy G. Wells, and returning, located near Vienna, Scott County, which is his Post-office.

He was converted in 1849, but did not make a public profession until September, 1851, when

he united with Kimberlin Creek Church, where he still holds membership, and where, in 1860, he was licensed to preach. In October, 1861, he was ordained, and has held pastorates at Vienna, seven years; Centerville, four years; Bethel, two years, and assistant at Kimberlin, two years. Besides these he has done considerable mission work in destitute localities, and has assisted in constituting two churches in his field of labor.

Elder Mercer has been in feeble health for four or five years past, but has recently been engaged in two or three protracted meetings with good results.

ELDER W. J. BUCHANAN.

W. J. Buchanan was born in Hendricks County, Ind., May 21, 1839. He was converted and united with the Clayton Baptist Church, same county, December 10, 1858, and was there licensed to preach in May, 1860.

Not long after this event he moved to Jefferson County, and, uniting with Zoar Church, became its pastor, where he was ordained to the ministry in 1862. He served as pastor at Zoar in all six years, and was also pastor at Elizabeth in 1864, 1865 and 1866; at Hebron in 1866, and

at New Bethel in 1867, in the fall of that year returning to Hendricks County and locating at Belleville, where he still resides.

Since leaving our Association Elder Buchanan has been actively engaged in the ministry, and, although nearly blind for the past eighteen months—not being able to read—he still esteems it his highest privilege and delight to preach Christ, the way, the truth and the life.

The first wife of Brother Buchanan died February 22, 1875, leaving three children. He is now living with a second wife and has one child.

ELDER GEORGE KING.

George King is a native of Nelson County, Kentucky, from whence he immigrated to Indiana, locating in Jackson County. In the early spring of 1848, he was converted under the preaching of Elder Thomas Hill, Sr., but a short time before his death; was baptized by Elder Daniel Ball, and received into membership in the New Hope Baptist Church, Brownstown Association. He was Clerk of that Association in 1864, and a member of that body twenty years.

He was married near Uniontown, Jackson County, where he resided several years, engaged

in mercantile business. In 1868, he removed to Scott County, and placed his membership in Pleasant Ridge Church, where he was ordained in 1872 and became pastor. He continued his pastorate there, and also preached at several other places in the vicinity, until 1875, when he removed to Bartholomew County, Sand Creek Association, where he now resides. His Post-office is Columbus, Ind.

ELDER G. W. THOMPSON.

George W. Thompson was born in Ripley, Brown County, O., February 23, 1847. In 1861 he united with the Methodist Church at that place, and was licensed to preach by that order in 1866. He remained a local preacher of the denomination until 1869, when he united with the Baptist Church at Aberdeen, same county, then in charge of Elder G. Mason. The same year he was called to the pastorate of Aberdeen Church, where, in 1870, he was ordained to the gospel ministry. His other ministerial labors in Ohio were chiefly at Winchester, Brushy Fork, Camp Creek, Lick Fork, Newtown and Duck Creek, though he held meetings at many other points.

In 1876, he purchased land at Lancaster, Jef-

ferson County, Ind., to which he moved his family in the summer of the same year. Unit-ing with Lancaster Church, he became its pastor, serving in that capacity about three years. He has also held pastorates in Coffee Creek Association at Lick Branch, Bethany, White River, Scaffold Lick, Zion, First Marion, Hopewell and New Prospect; and with some churches in Madison Association, usually having the care of four churches at the same time, and one year of five. In several of these churches extensive re-vivals were enjoyed under his ministrations, particularly at Lick Branch and Lancaster in 1877, at Scaffold Lick and Bethany in 1878, at Lick Branch again in 1879, and at Hopewell in 1881.

Brother Thompson was married in Missouri in 1870 to Miss Julia A. Skaggs, and has two or three children. He has recently removed to Kentucky, and is actively engaged in ministerial work. His Post-office is Campbellsburg, Henry County.

ELDER ALLEN HILL.

Allen Hill, son of Elder Thomas Hill, Jr., was born in Jennings County, Ind., January 10, 1831, where he resided until 1863. In the fall

of that year he moved to Coles County, Ill., and in February, 1865, was converted and united with the Little Flock Baptist Church.

Soon his brethren recognized his talent for public speaking, and urged him to go forward in the church, with a view of ultimately entering the ministry; but while he felt it his duty to do so, yet a natural diffidence and a realization of unworthiness, restrained him for some time. The influences of the Spirit and the persuasions of his brethren, however, prevailed, and in April, 1869, he was licensed to preach the gospel.

Having thus become identified with the ministerial calling, he no longer faltered, but pressed forward in the work, and on the 22d of January, 1870, was publicly set apart, by ordination, as a minister of the Baptist Church of Jesus Christ.

Elder Hill entered heartily into pastoral duties, in Illinois, for a period of eight years, supplying numerous churches. In the spring of 1878, through the earnest solicitations of numerous friends, he was induced to return to the old homestead in Indiana, where he resided about three years, when he moved to North Vernon, same county, where he now resides.

Since coming to Indiana he has devoted all

his time to the ministry, holding pastorates at Coffee Creek, Freedom, Zion, Tea Creek, First Marion and Lick Branch, in Coffee Creek Association; Vernon, Madison Association; North Vernon, in Sand Creek Association, and probably others. He has also held special meetings at other points, with good success; one, at least (Commiskey), resulting in the constitution of a church, of which he is now pastor.

He was four years Moderator of Coffee Creek Association, only being released from that position by removing without its bounds. He is now engaged for one-half his time as missionary of the Ind. Bap. State Convention; is an active Christian worker, and occupies a prominent position in the denomination.

Brother Hill held the position of Captain in the Twenty-seventh Reg. Ind. Vol. Inf. during the rebellion. His first wife died some years previous to that time. His present wife is a daughter of Deacon Samuel Malcomb, of Coffee Creek.

ELDER MARION NOELL.

Marion Noell was born August 1, 1849, in Gallatin County, Ky., but while yet an infant was taken by his parents to Boone County.

Here, on a profession of faith, he was baptized by Rev. Lafayette Johnson, September 25, 1865, and received into the New Bethel Baptist Church, located at Verona, where he retained membership about ten years.

Brother Noell was licensed by the New Bethel Church, in July, 1869, and occasionally preached at the church, and in school-houses in the vicinity. His brethren encouraged him to persevere in the work, and advised him to pursue a course of studies with that purpose, but this he was unable to do; his father being a poor man, with a large family, was, consequently, unable to assist him.

At the age of twenty-one he left home to work for himself, and by close attention to business and rigid economy, accumulated enough money to enter Georgetown College, in Scott County, then under the presidency of Rev. Basil Manly, D. D. Here he remained about two years; in addition to other studies, taking a partial course in Theology. After leaving college he engaged in school-teaching in Boone County, and preaching on Sabbaths.

In April, 1875, he located at Westport, Oldham County, and engaged in evangelical work in several churches. He placed his membership in the Westport Church, and was there ordained

the 29th of August, 1875. The Elders in the council were A. E. Shirley—the pastor—Thomas Reynolds, Lafayette Johnson and Wm. T. Gordon.

He came to Indiana in January following his ordination, and united with New Bethel Church, where he now holds membership. His pastoral labors in this State have been confined to New Bethel, Hebron, White River and Elizabeth churches, in Coffee Creek Association, and Utica Church, in Bethel Association—in all of which his services have been efficient and satisfactory.

Brother Noell married Miss Alice Belle Arbuckle, June 1, 1876, and resides in Jefferson County, not far from New Bethel Church. His post-office address is Lexington, Scott County, Ind.

ELDER J. N. SPILLMAN.

James N. Spillman is a native of Carroll County, Ky., where he was born June 2, 1848, and in which he resided until the spring of 1881. In August, 1865, he made a public profession of faith in Christ; was baptized and received into fellowship of the Locust Creek Baptist Church, retaining membership as long as he resided in the State.

At the regular church-meeting in August, 1871, Brother Spillman was granted license to preach, which he did to a considerable extent. The 15th of March, 1879, a council, called for the purpose of assisting in the examination of Brother Spillman, convened with the Locust Creek Church, and he was "ordained to preach the gospel wherever God, in his providence, may cast his lot, and administer all the ordinances of the Baptist Church of Christ;" since which time he has made the preaching of the word his constant occupation.

Soon after his ordination he commenced holding meetings on this side of the river, which resulted in many conversions; and subsequently he was engaged as pastor by two or three churches in Coffee Creek Association.

In March, 1881, he removed his family to Indiana, purchasing property at Lancaster, where he located. He placed his membership in Lancaster Church, where he had been pastor about two years. His other pastorates in this State have been at Elizabeth, White River, Bethany, Freedom, Zion and First Marion; and, as far as known to the writer, have been quite successful and very satisfactory to the churches.

Brother Spillman married in Kentucky, April 27, 1871. His post-office address is Lancaster, Jefferson County.

ELDER N. L. PETTY.

Norwin L. Petty was born in Marion County, Mo., in 1845. At the age of fifteen he professed faith in the Redeemer, and was baptized and admitted to fellowship in a Baptist Church near his home, called Bethel, in which he retained membership until dismissed by letter to move to Kentucky. Arriving in that State, he placed his letter in the New Providence Church, Trimble County.

In 1876 the church gave him license to preach, which he frequently did in Kentucky, and also held some special meetings across the river, in Indiana; one of which, held in connection with Elder W. T. Carpenter, resulted in the constitution of New Prospect Church.

In the early spring of 1880, New Providence Church called Brother Petty to its pastorate, and also called a "council of ordination," and he was set apart to the work of the ministry the 20th of May, of the same year.

In the fall of 1880 he removed to Indiana, locating near New Bethel Church, with which he united, and of which he became pastor in the spring of 1881. He is also pastor of one or two other churches, besides preaching regularly at some out-stations, so that his time is mainly devoted to the ministry of the word.

Brother Petty married Miss Lizzie Ferguson, of Jefferson County, Ind., in September, 1879. His post-office address is Lexington, Scott County, Ind.

ELDER U. M. McGUIRE.

Ulysses M. McGuire, the youngest minister in the Association, was born April 7, 1856, in Jennings County, Ind., and in which he has always resided. When quite a young man, the death of his father made it incumbent on him, being the oldest child, to assist his mother in maintaining and educating her young family, which duty he cheerfully performed.

Being desirous of obtaining an education, he improved every opportunity for study, and, as soon as capable of teaching a common school, engaged in that occupation; teaching through the fall and winter, and working a farm and pursuing his studies each spring and summer, for a period of eight years, when he was enabled to take a partial course in Hanover College.

At the age of eleven years he was converted and united with the M. E. Church, in which he remained until the spring of 1881. For some years prior to that time, his mind had been ex-

exercised in regard to preaching the gospel, and he had been licensed to exhort; but when he decided to devote his life to the work, he was forced to leave the church of his first love, as he had ever firmly held that immersion is the only mode of baptism, and that none but believers should receive the ordinance; consequently, he could not be a minister in his own denomination.

The first Saturday in March, 1881, he united with the Baptist Church at Coffee Creek—near which he had always resided; and at the same meeting he was licensed to preach and called to the pastorate. The fifth day of September, of the same year, he was set apart to the work of the ministry, by ordination, at Coffee Creek Church—Elders Allen Hill and J. N. Spillman being the ministers present on the occasion. He is now pastor at Coffee Creek, Lancaster, Uniontown and Dupont, and Clerk of Coffee Creek Association.

Brother McGuire married Miss Elba Graham, a young lady every way worthy of him, in the spring of 1880.

CONCLUSION.

IN reviewing the field passed over in collecting material for this work, thoughts are suggested to which I wish to call the attention of my brethren, particularly pastors, clerks of churches and of Associations, or others occupying positions enabling them to learn the work and progress of the denomination.

A little care taken in recording the various items that come to hand, would be of vast importance to the future historian. In my researches, months have been consumed in correspondence, looking up items that might have been arranged and transcribed in as many minutes, perhaps, had the material been at hand; and, in some cases, after repeated inquiries and tedious delays, further investigation was necessarily abandoned.

Particularly has this been the case in searching for the histories of many of the early preachers. No record can be found, and I have been compelled to trust to my personal recollections of the men, or to the memories of a few early settlers. The Sunday-school work is another case

in point. I am enabled to state that every church in the Association keeps up a Sabbath-school during a part of the year, but can give nothing definite as to results. So, also, in regard to contributions for the various branches of Christian enterprise. I can only say that each church does something; but when, and how, and to what extent, it is impossible to state, as such statistics are not reported.

If pastors would keep a diary of work performed; if Sunday-school officers would report progress made; if clerks would record, in tangible form, all the business transactions of their respective churches; the task of compiling a full history of an Association, or of the great Baptist family of the State even, could be readily accomplished.

In the prosecution of my work, reference has often been made to the great amount of labor performed, and the glorious results attained by pioneer preachers. It may be thought that these have been overestimated; that many of the fathers have been credited with more than their dues; that there has been a disposition to unduly magnify their deeds, and count successes where they have not been achieved. But it can be truly said this has not been done. Credit has been given only where fully merited. A per-

* sonal acquaintance with a majority of those named, enables me to testify to their worth. Uneducated and illiterate many of them were, but they walked close with God. The burden of souls was in their hearts and on their minds, and they went to the Father in that simplicity, and confidence, and humble dependence that only the soul fully renewed by grace is capable of doing; simply trusting—ever trusting—amid all their trials, and privations, and hardships, and discouragements. God blessed them abundantly, and crowned their labors with rich rewards; and to-day we are reaping the harvest grown from seed of their planting. As a denomination, we have great cause of gratitude to those earnest workers for the healthful state of the Church transmitted to our care, and great cause of thankfulness to God for blessings past and present.

The pioneer preacher of the West, though uneducated, was an intellectual as well as spiritual force, and held leadership among the people. The preacher of the future must continue to maintain this prominence, and to do so, he must keep fully abreast of all the advance thought of the age; he must secure confidence, and awaken sympathy and enthusiasm. The requisites of success for to-day are culture, training, skill. Progress is

everywhere shown. The professions of teaching, of medicine, of law—and even all branches of business—are dependent upon an educated people; and the minister, to be successful, must in no way be inferior to any of these. Seventy-five years ago, or even fifty, an educated ministry for the West was an impossibility; now it is not only possible, but is an imperative necessity. Christianity and culture must go hand in hand; and it is the indispensable duty of Baptists to see to it that the opportunities for thorough Christian culture are placed within the reach of the coming ministry.

Brethren, our denomination has been greatly blessed in past years. It is comparatively but a short time since the first church in the State was constituted.* There are members of our Association now living who were born prior to

*The constitution of the first church in Indiana deserves a place in the State Archives. It reads as follows:

“November 22, 1798. — The Constitution. — We, the Church of Christ on Owen’s Creek, in the County of Knox, and Territory northwest of the Ohio River, in the Illinois grant, were constituted as a church on the principles of the Baptist Confession of Faith adopted in Philadelphia in the year of our Lord 1765, being constituted by Elder Isaac Edwards. We have hereunto set our hands the day and date above written.

“JOHN FISLAR,
SOPHIA FISLAR,

JOHN PETTET.
CATHARINE PETTET.”

that period. What a change has been wrought within a single lifetime! The little band of four disciples (two men with their wives), located in a then almost unknown wilderness, has increased to 40,000—ten thousand fold—and our hearts should overflow with love and gratitude for these undeserved blessings. "The Lord hath done great things for us; whereof we are glad," and in sincerity of heart we can say, "Not unto us, O Lord, not unto us, but unto thy name give glory."

But, as Christians and recipients of manifold favors, it behooves us to look at the opposite side of the picture. While so greatly blessed, what are we doing to advance the cause of Christ? Have we done what we could in the years that are past, and are we planning for effective work in the future? Are we earnestly endeavoring to plant the gospel standard in every land, and publish the good news of life and salvation to every creature? What account of our stewardship can we render? Have our five pounds gained other five or are we content to bury the single talent and present it to the Master when he comes for the reckoning? If assured that the Lord would not tarry, but quickly appear, are we prepared to say, Even so, come, Lord Jesus?

Brethren, our privileges are great, our opportunities are great, our field of labor is great, the means at our disposal are great, and oh! let us ever remember that our responsibilities are also great!

And that we may labor diligently—redeeming the time—emulating the sterling virtues of our pioneer fathers, and striving to push forward the good work they began, until our whole land is consecrated to Christ, may God, in infinite mercy, grant.

THE END.



